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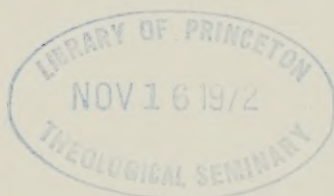
clergy in action training

a research report

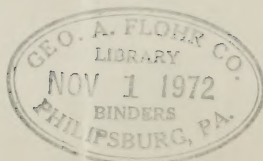
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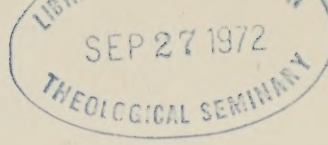
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CLERGY IN ACTION TRAINING

a research report

J. Alan Winter
Edgar W. Mills
Polly S. Hendrick
with George D. Younger

Introduction by
Randolph Nugent

Ministry Studies Board
Washington, D.C.

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Most of all, we are grateful to the hundreds of trainees and comparison group ministers who responded to our questions.

J. Alan Winter, Connecticut College
Edgar W. Mills, Ministry Studies Board
Polly S. Hendrick, National Urban Coalition

INTRODUCTION

One of the issues which spawned the action-training movement is the preparation of clergy and laymen for leadership in the church's efforts toward the solution of basic problems in our society.

Action training is not only an idea but also a thrust in which methodology is as important as ideology.

This volume reports the findings of efforts to evaluate some action-training programs. The reader should keep the following issues in mind.

(a) The composition of the group to be trained is of major importance. Action training presupposes that the functions which people carry out are influenced by the groups and individuals with whom they receive their training. This factor is of special importance for clergy and laymen if the church is to have a stance and a role which is significantly effective for this new day.

(b) The ability to analyze situations and then to develop strategies—with others—is essential in an urban technologically-oriented society. Action training presupposes that analysis and strategy are not automatic functions.

Action training has seriously challenged existing methods of preparation. Its strategy for change, in terms of major social issues, lays heavy emphasis upon field exposure, participation, impact, and feedback. The learning is based not only upon impartial observations and analysis, but also upon a deep involvement with the basic concerns of those who are the victims of an unjust society.

Action training also suggests that relevant theological training is training *in the midst of* mission, not merely *for* mission. The location for theological training is in missionary obedience with accountability to those who are the victims of oppressive structures.

The aim of mission with accountability to the victims of denomination and cruelty is not to establish a new static society suddenly ordered by selfless goodness, but to enable presently victimized people to represent their interests from a position more closely approximating parity and reciprocity.

From such a position it is important to recognize that the content of training will vary widely but much of it focuses upon the decisions made by man.

Randolph Nugent

Associate General Secretary for
Overseas Ministries, National Council
of the Churches of Christ in the U.S.A.

Immediate past president,
Action Training Coalition

PART I BACKGROUND INFORMATION

ORIGINS OF THE STUDY

In 1966, urban training centers were just developing across the country. The effects of the civil rights movement and of Vatican II had created among both the Protestants and Catholics a core of action-conscious clergy and a profound awareness of the inadequacy of traditional training methods. Pressure for more church involvement in social action was bound to increase, yet neither traditional clergy skills nor lay attitudes seemed to bode well for such activity. For many churchmen the chief pressure point was ministry in the city. The Urban Training Center for Christian Mission (UTC), founded in 1963 in Chicago's West Side ghetto, pioneered forms of action training for urban ministry. UTC was committed to the proposition that urban clergy need special sensitivity and skills, and that these can best be acquired by immersion in the city itself in alternating periods of engagement and reflection. Since UTC began, more than a score of training centers have sprung up utilizing an engagement-reflection style of training.

Several factors in 1966 combined to produce the study reported in this volume. Financial supporters were interested in seeing the training evaluated. Paul N. Ylvisaker was principal staff member at The Ford Foundation concerned with the grant which partially supported UTC and this research. Upon reviewing the findings, he writes in retrospect:

that requirement (of evaluation) seems superfluous a bureaucratic way of hedging a bet, a timid maybe tacked on to what should have been allowed to stand proudly alone as an act of faith. . . If anything were to be evaluated, it should be why the project and the grant were needed in the first place. That evaluation could be written tersely: the church, like so

clergy in action training

many of our institutions at affluent mid-century, had lost the spirit and the sense of its original mission.

Another important factor in the initiation of research was a small study of UTC trainees published by Jeffrey K. Hadden and Raymond C. Rymph (1966) and suggesting the significance of structural constraints for clergy involvement in social change ministries. Moreover, church executives were searching for ways to respond to the urban challenge with a better equipped ministry. It seemed to some observers that urban training (or *action training*, as it is now known) might extend far beyond the preparation of clergy for specialized roles, and that it might in fact be a major avenue of response of the churches to the urban crisis. There were also questions about the role of urban training centers. To what extent were the emerging training centers recruiting uninvolved clergy into the action movement, to what extent were they chiefly retooling men already committed to action, and to what extent were they serving as morale centers for the front line troops in urban ministry? The centers were also concerned to know what effects the training had on clergy interns, and what happened to these effects (and those clergy) in the long run?

In mid-summer of 1966, Hadden and Mills initiated discussions with three major action training centers: the Urban Training Center in Chicago, the Clergy Internship Program in Cleveland (CIP), and the Metropolitan Urban Service Training (MUST) facility in New York. By this time, UTC had engaged a director of research, Dr. Paul E. Kraemer, and had a research grant from the Ford Foundation. George D. Younger had been loaned to MUST by the American Baptist Home Mission Societies, and the Methodist grant to MUST provided for research and evaluation funds. The CIP staff, headed by Dr. Robert Bonthius, was preparing for their first year's internship program. While the National Institute of Mental Health grant supporting them did not provide explicitly for research funds, the CIP staff committed themselves to obtaining the resources necessary for a program of research and evaluation.

Representatives of three centers met with research consultants in December 1966, to explore the possibility of jointly undertaken research. The details of that discussion show the converging needs and interests among action training centers at the time. Kraemer presented a memo suggesting four types of needed research: 1. the study of crucial issues in the metropolis, both to identify and to describe these issues; 2. curriculum evaluation focussed on specific components and differential effects; 3. the impact of training, with the establishment of criteria, adequate

background information

testing methods, controls and follow-up; 4. the study of new forms of ministry developing out of training, or of case studies of experimental project development.

The possibility of shared research appeared mainly in connection with items two and three, since the study of crucial issues and of experimental developments seemed to be highly specific to the particular times and places involved. Representatives of the three programs were agreed that shared planning of impact research would be valuable to all, particularly if it could deal with attitudes, ministerial activities, and skill changes. An impact study provided further value to the trainers because it would force careful definition of goals and of outcome criteria. It was also seen as an important step in larger efforts at collaboration between centers in the action training movement.

From the December meeting there emerged tentative agreement to move toward jointly sponsored research, building on efforts already underway in the three centers, and focusing principally upon the impact of training on clergy attitudes, skills, and behavior. This agreement resulted not only from the needs and interests of the training centers but also from the research interests of the consultants concerned with sociological issues.

In the months that followed, a Ministry Studies Board proposal to carry out the research was reviewed and accepted. A two year study of action training would begin as soon as a project director could be engaged, would be funded by resources obtained through the three participating centers and would be administered by the Ministry Studies Board.

Research on Training for Metropolitan Ministry (RTMM) began in earnest with the engagement of the project director, Dr. J. Alan Winter. Prior to his coming in May 1967, instrument development had begun and a broad conceptual framework had been established, but little progress had been made on detailed planning and the operationalizing of concepts. Under Winter's direction, a sophisticated attitude measure was developed, and instruments to measure clergy activities and skills were completed. The principal emphasis was to be upon long term interns (eight or nine months), but the inclusion of several briefer UTC and MUST programs gave a more substantial number of trainees for the kinds of statistical analysis necessary to develop attitude scales. The pretest instruments and some materials gathered the previous year served as the basis for developing working codes to reduce the complex returns to manageable categories. Training center staffs participated actively in this process. Winter oversaw the RTMM coding

operation, resolving problems and consulting about the progress of the research. Polly S. Hendrick succeeded Frances Day as project assistant, managing the data flow and supervising student coders from American and George Washington Universities. Mills served dual roles as project administrator and research consultant. An Advisory Committee composed of Robert H. Bonthius, Paul E. Kraemer¹ and George D. Younger met in Washington regularly to review the study, consider the reports of the researchers, and make necessary decisions. This close working relationship between program and research staffs proved to be an extremely valuable aspect of the whole project.

Extensive information on the attitudes, skills and ministerial activities of the trainees was gathered at the beginning of each participating internship. Attitude and skill instruments were again completed at the conclusion of each project, but it was felt that the activities measure would not produce useful data at that time since most of the interns had been more deeply involved with their training than with local churches. Eight months after completing the internship, we requested each trainee to complete all three instruments again. A comparison group also completed the same instruments at roughly the same time intervals. The selection of controls and some of the problems involved will be reported later. Activities data were gathered by personal interviews of interns, but a somewhat simplified mailed interview form was used among the comparison groups.

The findings of the RTMM study were shared with sponsors in a series of nine mimeographed interim reports in 1968 and 1969, and at their request the papers were mailed as confidential documents to the directors of all other action training centers in the country. The findings reported in those nine documents are presented in Parts II and III of this volume.

Although the twenty-six month project was technically completed June 30, 1969, sponsors wisely chose to retain the services of the research team for two additional months. A frequent error of research planners is to underestimate the amount of analysis and write-up time needed. A concomitant mistake of program sponsors is failure to use the accumulated experience and wisdom of the researcher which cannot be fully captured in his report. By involving the research staff in post-project consultations, our Advisory Committee avoided the latter error and helped us correct the former.

¹ Kraemer was replaced in 1969 by Carl Siegenthaler.

2

program descriptions

Before presenting the complex findings of the analytical, impact and case studies in Parts II, III, and IV, it may be helpful to provide a description of the programs studied and an overview of the principal findings. The five training programs are presented here in order of decreasing intensity and duration.¹ The reader should bear in mind that program designs change with time. This is where these programs were in 1967-68.

cleveland internship program for clergymen in urban ministry

The CIP is the most intensive and longest of the five programs discussed in this report. Each of its fifteen trainees participated five days a week for thirty-two weeks. The first week was spent on a Rock Bottom Poverty Plunge; the second, in program orientation. Activities during the next twenty-eight weeks were divided among five program areas:

1. *Anchor field engagement* (18 hours/week): Each trainee worked with a church or secular change agent on a specific social problem within the metropolitan area. In addition to working with other change agents, the trainee was to analyze the problem he was working on, develop a strategy for dealing with it and formulate his theological rationale and write a monograph presenting the analysis, the theology and the strategy.

2. *Metropolitan exposure* (12 hours/week): This part of the program sought to sensitize the trainee to the problems of aging, housing, education, employment, intergroup relations, health, poverty and youth through eight hours of field exposure per week and four hours of seminar. Field trips involved encounter with victims, change agents, powers and experts.

3. *Theological reflection, feedback and interdisciplinary reflection* (6 hours/week): An attempt to develop skill in theologizing about social issues and in constructing a rationale for clergy and church involvement in social change.

1. Data were also collected from the trainees in two other programs, UTC's nine month program and its March one month program. However, the return rates were so low as to preclude their inclusion in the impact study.

clergy in action training

4. *Metropolitan communities* (2 hours/week): The study of the structures of urbanism, forms of urban change and means of effecting community change.

5. *Feedback* (2 hours/week): An airing by trainees of feelings and understandings of the program's goals, components and problems. The last two weeks were spent on curriculum evaluation and planning.

urban training center's

4-3-3 program

The UTC 4-3-3 program is a ten week course divided into three parts. The initial four weeks are spent at the Center in orientation to its approach to ministry. In the middle three week segment, the trainee returns to his home situation to apply what he has learned at UTC. The final three weeks are again spent at the Urban Training Center.

Each of the eleven participants is asked to complete a Back Home Situation Analysis questionnaire before he arrives. The questionnaire calls for the prospective trainee to theologize, analyze, and strategize with respect to his current situation. A manual is provided to help the trainee in completing the questionnaire.

Upon arrival at the center, each participant is introduced to the city through the Rock Bottom Poverty Plunge. The plunge is a stay of four or five continuous days and nights in a poverty area of the city. The participant takes only the clothing on his back and a dollar a day.

After the plunge, the remainder of the initial four weeks is devoted to four areas:

1. *Group dynamics seminar*: This part of the program consists of a four day seminar which aims to assist the trainee to develop useful patterns of participation in small and middle size groups, and in developing skill for enabling others to participate in meetings where theological and sociological reflections may contribute to strategizing for mission.

2. *Theologizing*: A regular theology seminar is held which is directed at developing theological interpretations of society as well as programs for social action. The trainees study prophetic roles and servant deeds both in Biblical settings and other social contexts.

background information

3. *Analyzing:* A series of three seminars are held around a single major theme. The theme for the program under study was "voluntary social welfare and the city." For each of the subjects there is a series of eight seminars, five guided field surveys, feedback and analysis. The trainees are helped to learn ways in which interests and systems interact and conflict in urban situations. There is discussion of the relationships between technology, planning and political decision and the complications stemming from hardened attitudes concerning race and class.

4. *Strategizing:* While the above activities are taking place, each trainee has become a member of a small group within the UTC community. Each of these groups is organized around a specific problem which members have identified as being part of their ministry. Each member develops a proposal and rationale for action and presents it to the group for critical evaluation. As a result, each participant is to select the priority issue and decide on the problem to which he will devote his efforts.

The work schedule at the Center is intense, from 9 A.M. to 9 P.M., five days a week. After the initial four week period, the trainee returns to his home situation for three weeks to apply what he has learned, and then comes back to the Urban Training Center for a final three week period of guided review and reflection. The returning trainees make additional field trips, looking particularly at places most relevant to their own back home projects.

must's joint seminary program

MUST's Joint Seminary Program was a cooperative endeavor of two Protestant seminaries, New York Theological and Union Theological, with Maryknoll, a Roman Catholic Seminary. The program was initiated in the Fall semester of the 1967-68 academic year and repeated, with some changes, in the Spring semester.

There were 35 participants in JSP:I, including 22 Catholic seminarians, 6 Protestant male seminarians from New York and Union Theological Seminaries; and 7 Protestant clergy enrolled in a STM program at New York Theological Seminary. JSP:II was a larger group of 55, including 15 male Protestant seminarians, 12 Protestant female seminarians, 4 Protestant clergy, 20 Catholic seminarians and 3 nuns.

This report concerns itself only with the responses of the male Catholic and Protestant trainees. The female participants were not

clergy in action training

asked to complete the research instruments.

The Joint Seminary Program met from noon Wednesday to noon Thursday for thirteen consecutive weeks. The aim of the program was to provide a significant guided exposure to the structures and issues that confront the New York metropolitan area. The program was designed to integrate field experience and theological study.

The participants were divided into subgroups of about ten each, dealing with one of the following problems: racial justice, poverty (housing), or urban education. The program consisted primarily of a combination of seminars and field experiences. The seminars dealt with both the theology and the sociology of urban ministry. The field experience involved encounters with a wide variety of persons and institutions dealing with urban social problems. They included representatives of the establishment, victims, and change agents.

The typical program week called for field exploration during the afternoon and early evening of the first day, followed by Bible study and feedback sessions that night. Lectures, seminars and discussions were generally held on the following morning.

must's

training for community mission: I

MUST's Training for Community Mission:I differed from the previously discussed programs in two ways: 1. the trainees were about equally divided between lay and clergy rather than all or virtually all clergy as in the other programs; and 2. TCM:I sessions were held in a local church rather than at the training center. In all, TCM:I had 9 clergy participants.

The trainees met for a two hour session, one evening a week for thirteen weeks from September to December 1967. The program was divided into two segments. In the first, urban problems were the subject of a more or less formal lecture followed by discussion, the latter often in small subgroups. The second part of the program dealt with how one organizes to combat problems in local areas. The topics discussed included: the location of community power, defining community problems, determining alternatives and analysing action programs. After the end of the training program, a group was formed by some program participants to work in the community and to participate in a day care center run by one of the participating churches. The main thrust of the community work was to maintain community stability and to prevent invasion by "outsiders."

background information

must's

training for community mission: II

Three separate groups of trainees participated in MUST's Training for Community Mission:II; one in the Bedford-Stuyvesant section of Brooklyn, one in the Nassau area of Queens, and one in Bridgeport, Connecticut. Each group met weekly for four successive weeks in a seven hour session. Unlike TCM:I, but like all the other programs discussed in this report, virtually all participants were clergy.

The trainees were divided into subgroups for discussion and planning strategy according to proximity of their churches to each other. Role playing and lectures were also used as pedagogic techniques in addition to discussions. In all, a total of 33 clergy participated in TCM:II

The first two sessions were devoted to sensitizing the participants to the issues of black-white relationships. In the last two sessions plans were developed to deal with the problems of racial injustice which would involve both church and community. The training program also sought to help participants operationalize the plans they developed.

PART II

ANALYTICAL STUDY OF RELATIONSHIPS AMONG ACTIVITY, ATTITUDE AND SKILL VARIABLES

3

the study population and activities

RTMM's purpose in analyzing relationships among variables was twofold: to discover recurring patterns of activities, attitudes and skills among clergy; and to provide useful data for recruitment, training design and evaluation by the action training centers. We believe that training programs are strengthened by more accurate understanding of the phenomena with which they deal.

This chapter will first describe the population used to identify the relationships among activities, attitudes and skills. It will then describe the *activity* measures and the relationships among them. The *attitude* scales and the relationships among attitudes and activities will be presented in Chapter 4, the *skills* measures and their relationships in Chapter 5.¹

1. A note seems to be in order to explain why we did not use demographic variables either as primary variables or as control variables. Our explanation is: 1. The central concern of the training programs was to change the attitudes, skills and activities of individual trainees through the program experience rather than through manipulation of church structures and other aspects of the clergyman's work environment. The focus of this research paralleled that of the training program, i.e., it focused upon individual attitudes, skills and activities rather than on structural and environmental factors. We did not have the resources in time, money or manpower to extend our analyses much beyond our primary concern with individual attitudes, skills and activities. However, we did complete a preliminary analysis of the relationships between each of five demographic variables and our attitude and activities measures. The five demographic variables were: age, rural vs. urban or suburban background, race, denominational affiliation and the occupational make-up of one's congregation. The data indicate that a clergyman's activities are relatively independent of these five demographic variables and that his attitudes are only related to age. Given the non-random and not necessarily representative make-up of our study population, however, great care should be taken in generalizing these findings. Obviously, we urge future researchers to complement our own analyses with those which involve more careful attention to the social structures and environments in which clergy attitudes, skills and activities are operative. 2. With a population as small as ours (between 100 and 200), the use of even a simple dichotomous control, e.g., older vs. younger trainees, would leave so small a number in any given cell, that any washing out of relationship when a control is instituted could just as well be due to the reduction in sample size as to the influence of the control variable.

analytical study

1. the population

The study population consists of 183 Christian clergymen, 142 of whom had agreed to participate in a training program at one of three sponsoring centers, UTC, CIP, or MUST.² The 41 non-trainees were named by individual program participants as like them in terms of ideology and demographic characteristics. This group served as a comparison group for the impact study (see Part III). All instruments were administered in the period from September 1967 to March 1968. Prospective trainees completed the research instruments before training actually began. Non-trainees completed their instruments within a month or two of the start of the training program in which the person who named them participated.

22 trainees participated in a nine month program requiring their participation for at least five days a week. Another 41 began programs which met for a total of only twenty-eight hours. The remaining 79 were to partake in programs of from one to four months in length, meeting from one to six days a week.

The average (median) member of the study population is a well-educated, young, white Protestant minister with an urban or suburban upbringing who is now serving a white congregation of which many if not most members are white-collar workers, professionals or managers.

More specifically:

1. Over 90 percent have graduated from both college and seminary; over 40 percent have had some additional graduate work beyond the seminary.

2. The median age is 34, with two-thirds under 40 years of age. However, the median number of years in the ministry is just over 10 with a median of just 3 years in the present situation. Almost half (47%) have held only one or two positions since entering the ministry.

3. The great majority are white (84%); a small minority Negro (16%). There are no Puerto Ricans or others of Spanish-speaking descent.

The clergymen represent some 23 Protestant denominations as well as the Roman Catholic and Greek Orthodox churches. However, the majority are from just four faith groups: Methodists (25%); Roman Catholics (14%); Lutherans (12.5%) and Episcopalians (12.5%). Baptists and Presbyterians comprised an additional

2. The skills analysis is based on only 103 respondents; comparison with demographic characteristics of the larger group failed to show any important differences.

clergy in action training

15%. The remainder included men from the United Church of America and the Mennonite church, among others.

Over half (54%) spent most of their childhood in a large city or in a suburb of one. A third of the group now lives in cities of 500,000 or more people, and a quarter live in communities of under 25,000 people.

Almost half (49%) serve congregations which are all white or predominantly white, including most (58%) of the white clergy. Most (79%) of the Negro clergy serve all Negro or predominantly Negro congregations.

Many (43%) serve congregations in which a majority are white-collar workers, professionals or managers. Twenty percent serve congregations in which many are white-collar workers, professionals or managers, but a majority are blue-collar workers. Another 30% serve predominantly blue-collar congregations.

2. activity measures

Analysis of the minister's work priorities and organizational activity involves a total of twelve measures in four aspects of ministry: 1. the *time* he spends in different facets of his role; 2. what he cites as his most *important* activities; 3. the frequency with which he *contacts* private citizens and public officials concerning social problems; and 4. the programs of his *congregation*. Relationships *within* each of these four aspects of ministry will be examined first, and then relationships *among* the four. The measures all refer to the eight month period *prior* to the beginning of the minister's action training. The relationships among these twelve activity measures are summarized in Table 1.

A. How time is spent. Each of the respondents was asked what percent of his working time, on the average, during the past eight or nine months, was spent in each of four facets of a clergyman's role. The four facets were: 1. priest-preacher (preparing for or leading corporate worship); 2. pastor (pastoral calling or counseling); 3. administrator (doing administrative work for the congregation); and 4. on social problems (work concerning social problems). For each measure those who spent 10% or less of their time in the given activity were placed in the "low" group; those who spent more than 10% of their time in the given activity were in the "high" group. The percent in the "high" group is: 54% for priest-preachers; 70% for pastors; 58% for administrator; and 55% on social problems.

analytical study

For the group as a whole, the time spent on any one facet of ministry is relatively independent of the time spent on any other. Only two of the six possible relationships among the four activities measures are non-chance.³ Priest-preacher and pastor roles are positively related, while administrator and social problem roles are inversely related. Thus, the often anticipated inverse relationship between time spent as pastor and time spent on social problems does not appear in our data. The men in this study apparently do not generally find it necessary to choose between the pastoral and prophetic aspects of ministry. Time spent on social problems seems to be at the expense of administrative work rather than at the expense of pastoral work.

The apparent trade-off between time spent working on social problems and that spent on administrative work is understandable if, as Blizzard (1958) suggests, clergy find administrative work relatively unimportant and unenjoyable as well as work for which they are ill-prepared. That is, time which might be devoted to relatively unattractive administrative chores is instead spent on preferred involvements with social problems. Similar trade-offs between time spent on priestly and pastoral functions and on social problems are less likely, first because the former functions are seen as important in their own right and, second, because they are more difficult to delegate than are many administrative functions.

B. Important activities. Each man was asked: What has been the most important activity of your ministry during the past eight or nine months? Responses were grouped as follows:

1. *Performance of role* as priest, pastor, preacher, teacher, administrator or leader of the internal affairs of the congregation, or, *traditional social service*, e.g., youth programs or charity (54%);

2. Involvement with some *contemporary social issue*, e.g., race, poverty, abortion, or divorce laws (26%). These involvements range from palliatives (e.g., directing church study groups) to reform efforts (e.g., working for fair housing legislation) and militant action (e.g., organizing boycotts and strikes);

3. Denominational or interdenominational work focusing on church structure (11%).

An additional 9% could not be classified in any of the three categories.

³ The chi-square statistic is used throughout this report to determine whether relationships between variables are statistically significant. Except where otherwise stated, "non-chance relationships" are those where the probability of the demonstrated relationship occurring by chance is .05 (one in twenty) or less.

clergy in action training

Respondents also were asked a variant of the same question: What has been the most important activity of your ministry during the past eight or nine months which involved working on *problems within your metropolitan area*? Responses to this item were placed

Table 1
Relationships Among Activity Measures

Activity Measure	Activity Measure											
	1	2	3	4	5	6	7	8	9	10	11	12
1. Time: priest-preacher												
2. Time: pastor	+											
3. Time: administrator												
4. Time: on social problems			-									
5. Important activity	x	x		x								
6. Important activity re problems					x							
7. Contacts: local officials				+								
8. Contacts: private citizens				+	x		+					
9. Contacts: state officials				+	x		+	+				
10. Contacts: federal officials	-				x		+	+	+			
11. Congregation's relation to secular group.							x	x	x	x		
12. Social issue programs in congregation						x	x	x	x	x	x	

Legend:

+ Those "high" on one measure are more likely to be "high" on the other; those "low" on one measure, more likely to be "low" on the other.

- Those "high" on one measure, are more likely to be "low" on the other and vice versa.

x Responses on the two measures are related, but "high" and "low" are not definable on one or both.

Blank No relationship

The symbols +, -, and X are used only where a chi-square test shows the probability of a relationship being a chance one is equal to or less than .05.

analytical study

in these categories: 1. involvement with some contemporary issue or problem (45%) 2. traditional social service (28%) 3. denominational or interdenominational church work (17%).

Ten percent could not be classified in these categories. The majority of clergy (56%), did *not* list their "metropolitan problems" activity as one of the two most important activities of their ministries.

C. Contacts concerning social problems. Clergymen were asked how many contacts they had had, during the past eight or nine months, concerning any social problem or issue with each of four categories of people. The four were: 1. government officials in your metropolitan area, 2. private citizens who play important roles with respect to any social issue or problem, 3. state officials, and 4. federal officials. Contacts with the first two categories were more common than contacts with state or federal officials. In order to get High and Low contact groups, the respondents were divided as close to the median as possible. For contacts with local officials, the group was divided into those (54%) who had three or fewer such contacts and those who had more than three. Similarly, the group was also divided into those (46%) who had three or fewer contacts with important private citizens and those who had more than three such contacts. For contacts with state and for federal officials, the group was divided into those with no such contacts (57% and 64%, respectively) and those who had at least one such contact.

As Table 1 shows, contacts with different categories of persons are positively associated with each other, suggesting an overall inclination toward or away from contacts with government and private leaders. Specifically, those who had more than three contacts concerning social problems with local officials or important private citizens tended to have at least one with state or federal officials and vice versa. Similarly, those who had three or fewer contacts with local officials or important private citizens, tended to have none with state or federal officials and vice versa.

D. Programs of the congregation. In addition to measures of the clergyman's own behavior, the study asked: 1. the type of secular group, if any, with which his congregation had a direct or supportive relationship and 2. the content of programs, if any, designed to inform members of the congregation about important social problems or to involve them in efforts to resolve or alleviate social problems.

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46% of the congregations had *no* direct or supportive relationship with *any* secular group or organization; 12% said their congregation's most important direct or supportive relationship was with a relatively *traditional* and non-controversial group such as the Scouts; 26% said their congregation's most important direct or supportive relationship was with such *non-traditional* groups as block clubs, poverty programs, CORE or a local political club; and 16% could not be classified.

Similarly, 31% of the congregations had *no* program to inform or involve them; 13% had programs dealing with *traditional* topics such as drug addiction, youth and education; 33% had programs dealing with more *contemporary* issues such as race relations or poverty; and 23% could not be classified.⁴ For those who mentioned specific issues, categorization was in terms of the first issue mentioned. Only 39% mentioned two issues, and but 27% three or more.

The great majority of the social issues programs were either the responsibility of some specific committee such as the Social Concerns Committee (44%) or involved a speaker or discussion program (31%). Twelve percent of the clergy spoke of sermons or written messages such as church bulletins as the congregation's most important program on social action. Only 3% spoke of an action project such as voter registration.

Congregations which had no direct or supportive relationship with a secular group tend to have no social issues program either, while those which have a relationship with a secular group tend also to have a program concerning social issues (Table 1). However, the *type* of group with which the congregation is related and the *topic* with which their social issues programs deal do not appear to be related. That is, a congregation which has a relationship with a relatively traditional group is as likely as not to have a social issues program dealing with contemporary rather than traditional topics.

3. interrelations among activity measures

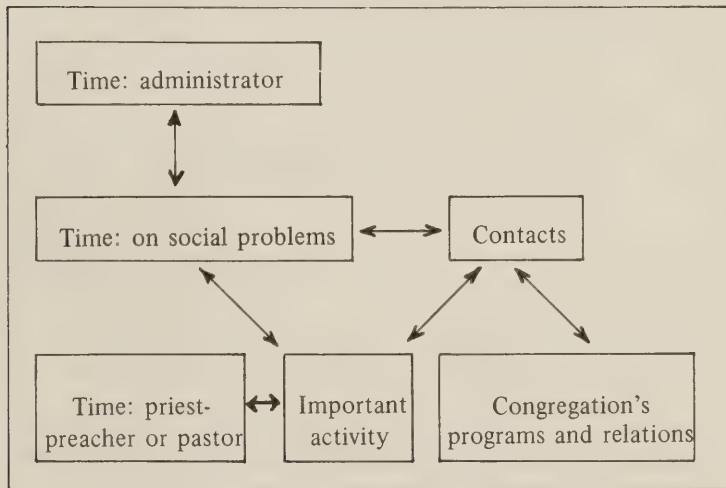
The twelve activity measures can be divided into six sets, three of them central and three peripheral (Figure 1). The three central sets are: 1. time spent on social problems, 2. contacts concerning social

⁴For the most part, the unclassified programs were described as dealing with "most issues," or "timely issues," without specification of the content of the program.

problems with private citizens and government officials, and 3. the “most important activity” of one’s ministry. Measures in any one of these central sets are related to measure(s) in the other two. The three peripheral sets are: 1. time spent as priest-preacher or pastor, 2. time spent doing administrative work for the congregation, and 3. the measures of the congregation’s programs. As Figure 1 shows, none of the peripheral measures is related to either of the other two, but each is related to one of the central measures.

The content of what one takes to be the most important activity of his ministry is related to those activities in which he operates as a “superordinate” in his capacity as leader of worship, as dispenser of pastoral advice or as representative of the congregation in his contacts with “outsiders.” However, those areas in which the clergyman might work “for” the congregation as its administrator or “with” them in relationships with secular groups or social issues programs are not related to what he takes to be his most important activity.

Figure 1
Interrelationships Among Activity Measures



Furthermore, ministers who cite parish oriented or traditional social service as most important show quite different patterns of time use and contacts from ministers who cite involvement with some contemporary issues as most important. In fact, two frequent patterns of clergy behavior can be identified:

Pattern A: relatively little time is spent doing administrative work for the congregation, but there is a high frequency of contacts with government officials and important private citizens concerning social problems, with an involvement concerning some contemporary social issues regarded as the most important activity. This pattern tends to be found among those who spend more than 10% of their time on work concerning social problems within the metropolitan area.

Pattern B: more than 10% of one's time is spent doing administrative work for the congregation, with relatively few contacts with important private citizens or government officials concerning social problems; a parish oriented activity or traditional social service is regarded as one's most important activity. This pattern tends to be found among those who spend 10% or less of their time on work concerning social problems within the metropolitan area.

A third group, those citing denominational or inter-denominational work as most important, tend to have their own patterns of time use and contact concerning social problems. These "church structure" clergy tend to be more like Pattern A in time use but more like Pattern B with respect to contacts in the metropolitan area.

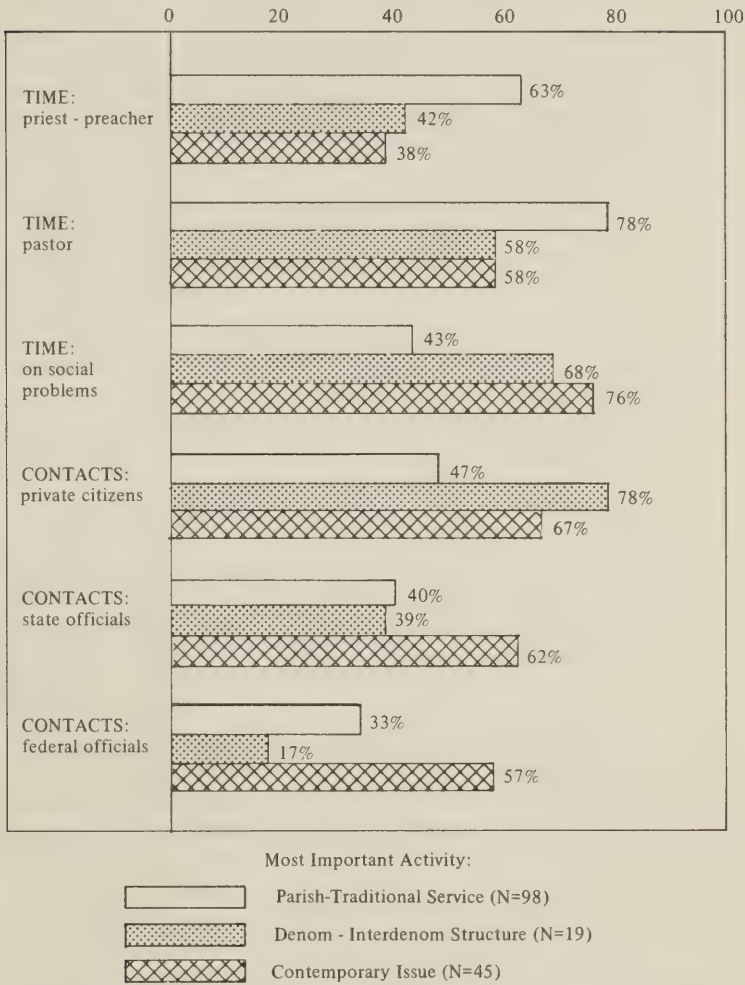
Figure 2 shows these differences in bar-chart form. Among parish or traditional service oriented men, 63% spend more than 10% of their time on priest-preacher activities while only 38% of the contemporary issue oriented men do so. A smaller difference exists on time spent on pastoral work. With respect to time on social problems, 43% tradition oriented men score high, while 76% of contemporary issue men do. The two groups vary consistently in the number of leader contacts they report, with traditional service and parish oriented men lower in each case than contemporary issue oriented men. As suggested above, the small group who regard church structure work as most important constitutes a kind of middle group resembling each of the others in certain respects.

Returning to Table 1, there is a relationship between a congregation's activities and its clergyman's community contacts. Clergymen who serve congregations with no direct or supportive relationships with any secular group tend to have relatively few contacts with important private citizens or officials concerning problems. Clergymen serving congregations related to non-traditional groups are most likely to have frequent contacts concerning social problems.

Similarly, clergymen whose congregations have programs dealing with contemporary issues are most likely to have a high number of

analytical study

Fig. 2
Percent of “Most important activity” scoring high on “Time” and
“Contacts” measures.



Only activities shown are those on which groups differ at .05 or lower probability of chance relationship, as shown by χ^2 test.

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contacts concerning social problems. Contact rates are lower where a congregation has either no social issues program or one dealing with a traditional topic.

4 attitudes

This section will describe the 23 attitude scales and their relationship to the 12 activity measures. Fifteen of the scales were constructed using factor analysis.¹ The remaining 8 were constructed on an *a priori* basis. The scales fall into five topic areas: God-man relationships, mission of Christian institutions and individuals, secular matters, role uncertainty and satisfaction, social distance. A complete listing of the items in each scale is given in Appendix A. In the following summaries the scales developed by factor analysis are designated by an asterisk:

God-Man Relationships

*1. *Rejection of God as an absolute other:* A high score on this 7 item scale reflects a denial of what, following Niebuhr's suggestion (1951, p. 40), may be described as a conception of a "God against culture." That is, high scorers on this scale deny an inevitable and irreconcilable opposition between the institutions of man and the will of God.

*2. *Rejection of conventional Christian standards:* A high score on this 5 item scale reflects a denial of the notion that good ends never result from immoral means and that moral means always lead to desirable ends. High scorers also reject the absolute importance of prayer, preaching and church attendance in the life of a Christian.

*3. *Religious traditionalism:* A high score on this 3 item scale reflects a denial of the more modern positions which reject traditional religious language as not very meaningful; challenge the importance of church membership and recoil from making intercessory prayers.

Mission of Christian Institutions and Individuals

*4. *Primacy of social witness:* A high score on this 12 item scale reflects the belief that all good Christians, be they clergy or laity,

¹The factor analyses were performed on responses of 312 persons, consisting of: 164 clergy program participants, 36 clergy nonparticipants, and 107 seminarian program participants. In all three, factor analyses were done using 69, 68, and 65 items respectively.

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best express their loyalty to Christ through accepting their social and political responsibilities. A high score also reflects the view that Christian love is best expressed through participation in attempts to eliminate economic and political injustice.

**5. Church as inhibitor of needed change:* A high score on this 18 item scale reflects a belief that suburban churches, church hierarchies, local congregations, clergymen, and laity are failing to support change and are themselves in need of reform. In short, those scoring high on this scale indict the entire structure of Christian churches as a "barrier to meeting Christian obligations toward the human race."

**6. Legitimacy of conflict as a Christian method:* A high score on this scale of 13 items reflects a denial of the notion that education and persuasion are preferable to conflict as methods for achieving social change. High scorers on this scale see Christian love as not only compatible with conflict, but as possibly requiring it. Moreover, high scorers regard power and conflict as necessary ingredients in any effective movement for social change.

**7. Rejection of secular knowledge as important to effective mission:* A high score on this 5 item scale reflects a denial of the view that church programs and policies in worship, study and service should be significantly shaped by the knowledge which comes from the social sciences and other segments of the secular academic world.

8. Commitment to social reform: A high score on this 5 item scale reflects a belief that issues of justice, social welfare and social reform are issues the respondent believes he could dedicate all his efforts to.

9. Church stance on poverty: A high score on this single item scale indicates a belief that the most appropriate stance for the church to take with respect to the problems of poverty is to organize those affected to help themselves.

10. Church stance on racial tension: A high score on this single item scale indicates a belief that the most appropriate stance for the church to take on the problem of racial tension is to organize those affected to help themselves.

11. Church stance on vice: A high score on this single item scale indicates a belief that the most appropriate stance for the church to take on the problem on vice is either to suggest new policies, goals and means to the agencies dealing with the problems or help organize those affected to help themselves.

Secular Matters

**12. Importance of social structure:* A high score on this 9 item scale reflects the recognition that social structures in general and government action in particular help cause social ills and can be manipulated so as to help alleviate these ills. A high score, then, reflects an emphasis on the role of social structures in the etiology and alleviation of social problems.

**13. Individual responsibility in work and family:* A high score on this 8 item scale reflects a fear that welfare systems stifle initiative. High scorers support the value of work and the free enterprise system. High scorers also express some of the fears of American conservatives that America's basic values are being threatened by decaying family life and a decadent welfare system.

**14. Rejection of self-determination:* Those who score high on this 7 item scale deny that the exercise of power by the underprivileged (poor or black) is either necessary or beneficial.

**15. Acceptance of the guaranteed income:* A high score on this 6 item scale indicated agreement with the view that government should guarantee every family an income above a certain specified minimum. High scorers also support the direct payment of money to the poor and increased public employment to reduce poverty.

**16. Alienation from public officials:* A high score on this 2 item scale reflects a belief that public officials are not really interested in either the problems of the average man or those of the underprivileged.

**17. Superiority of youth's values:* A high score on this 2 item scale reflects a belief that America's youth are developing an ethic which places a greater value than that of their elders on spontaneity, openness to new experiences, the value of human beings and less value on property.

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**18. Disapproval of Negro rioting:* A high score on this 2 item scale reflects the beliefs that Negro rioting has done little good and has been primarily caused by hoodlums and subversives.

Role Uncertainty and Evaluation

**19. Role uncertainty:* A high score on this 4 item scale reflects a recognition that one lacks clarity or understanding about the general role of clergy in contemporary society and about what he can do to bring about needed social change.

20. Satisfaction with parish activities: A high score on this 3 item scale indicates that one finds satisfying such parish-oriented activities as preparing for or leading corporate worship, doing administrative work for the congregation and pastoral calling or counseling.

21. Satisfaction with non-parish activities: A high score on this 3 item scale indicates that one finds satisfying such non-parish activities as working on social problems, denominational activities and inter-denominational activities.

22. Satisfaction with ministry: A high score on this one item scale indicates that one finds his total ministry to be either satisfying or very satisfying.

Social Distance

23. Social distance: A high score on this 5 item scale reflects doubt that one would feel comfortable working with groups of slum dwellers, Negroes, black power advocates, teenage gang members or users of marijuana and LSD.

For each attitude scale, respondents were divided into high and low groups, depending on whether they fell above or below the median (50% mark). Appendix A gives the percentages in high and low groups for each scale.

relationships between attitudes and how time is spent

Table 2 summarizes the relationships between the 12 activity measures and the 23 attitude scales. *Views on the mission of*

Table 2
Relationships Between Activity Measures and Attitudes Scales

Attitude Scale		Activity Measure										
		TIME				important activity	important activity re prob.	CONTACTS				CONG.
		priest-preacher	pastor	administrator	on social problems			local officials	private citizens	state officials	federal officials	
GOD – MAN	1. Rejection of God as absolute other	–										
	2. Rejection of conventional Christian standards	–			+		X					
	3. Religious traditionalism		+	+						–		
MISSION	4. Primacy of social witness	–			–	X						
	5. Church as inhibitor of needed change	–		–	+				+			
	6. Legitimacy of conflict as a Christian method	–			+	X	X		+		+	
	7. Rejection of secular knowledge as important	+	+	+		X			–			
	8. Commitment to social reform			–	+	X		+	+	+	+	+
	9. Church stance on poverty					X			+		+	
	10. Church stance on racial tension				+	X			+			
	11. Church stance on vice				+				+		+	–
SECULAR	12. Importance of social structure			–	+				+			
	13. Individual responsibility in work and family	+			–	X			–			–
	14. Rejection of self - determination				–				–			
	15. Acceptance of guaranteed income				+				+		+	+
	16. Alienation from public officials			–	+							
	17. Superiority of youth's values											
	18. Disapproval of Negro rioting		+			X	X					
	19. Role uncertainty											
ROLE	20. Satisfaction with parish activities							+				
	21. Satisfaction with non - parish activities											
	22. Satisfaction with ministry							+				
	23. Social distance				–			–	–			

+, –, and X used only where a chi-square test shows probability of a relationship being a chance one is equal to or less than .05. For the meaning of these symbols, see Table 1.

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Christian institutions and individuals (scales 4-11) tend to distinguish clergy who focus on social problems both from those who stress administration and those who focus on priest-preacher roles. Contrary to Blizzard's suggestions (1958), role uncertainty and role satisfaction are not related to time spent as priest-preacher, administrator or on problems, although role uncertainty is inversely related to time spent as pastor. It would appear, then, that clergy tend to find patterns of time-use which are compatible with their views on what they and the church ought to do. The various patterns thus adopted tend to be equally satisfying to those who develop them.²

The pattern of relationships between attitudes and how time is spent generally reflects the pattern of relationships noted earlier among the measures of time-use. For example, no attitude scale is related to all four time-use measures, reflecting the relative independence among these measures. Moreover, administrator and social problems, being inversely related to each other, are both related, but in opposite directions, to six attitude scales.

Specifically, in contrast to those high on time spent as administrator, those high on time spent on problems tend to see the church as an inhibitor of needed change; to be personally committed to social reform; to support an activist stance for the church with regard to racial tensions; to recognize the importance of social structure, government action and participatory democracy; to accept the ideas of a guaranteed income and government service and to feel alienated from public officials.

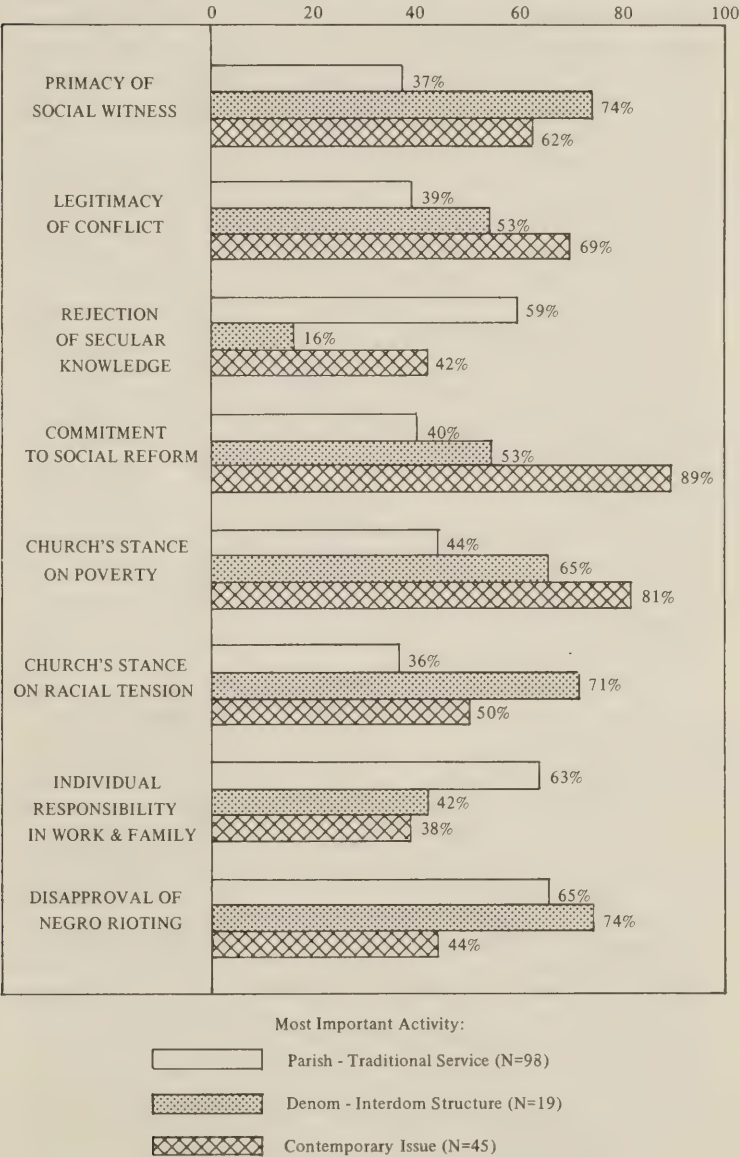
relationships between attitudes and most important activities

The minister's work priority ("most important activity") is primarily related to his attitudes toward Christian mission and to a lesser extent to his views on secular matters (Figure 3). It is not, however, related at all to his views on God-man relationships nor to his uncertainty or satisfaction with his role as a clergyman.

Specifically, the responses of clergy with parish or traditional priorities differ rather sharply from those who stress contemporary social issues. Thus, the latter tend to: assert the primacy of social

²We say "satisfying" since 81% of participating clergy find their ministry as a whole either "satisfying" (48%) or "very satisfying" (33%).

Fig. 3
Percent of “Most important activity” groups scoring high on selected attitude scales



witness, regard conflict as a legitimate Christian method, be personally committed to social reform, and support an activist stance for the church on both poverty and racial tensions. In contrast, those citing parish oriented activity or traditional social service tend to: reject secular knowledge as important to effective mission, affirm the role of individual responsibility in work and family and disapprove of Negro rioting.

As with time-use, then, there is a tendency for attitudes and work priorities to be compatible. Those with the more "liberal" attitudes have the more "modern" activity pattern, spending more time on social problems, doing less administrative work for the congregation, and regarding work related to some contemporary social issue as their most important activity. On the other hand, those with the more "conservative" attitudes have the more "traditional" activity pattern, spending less time on social problems and more on administrative work for the congregation, and giving priority to either parish oriented or traditional forms of social service such as charity.

The compatibility between attitudes and activities may also be seen in the responses of a third group, those who cite work with denominational or interdenominational structures as their most important activity (center bars, Figure 3). They are somewhat more moderate in their social views and more interested in redefining the church's mission and in the use of secular knowledge to do so than are other clergy.

Specifically, they are more likely to assert the primacy of social witness and more strongly accept secular knowledge as important to effective mission than either of the two other groups of clergy. Their views on the legitimacy of conflict as a Christian method, their commitment to social reform, their support of an activist church stance on poverty, and their attitudes towards individual responsibility in work and family fall *between* those with traditional-parish emphases and those who stress contemporary social issues; while their views on the church's stance on racial tensions are somewhat more "liberal" than the latter, and their disapproval of Negro rioting more extreme than the latter.

Somewhat unexpectedly, the "most important activity involving problems within the metropolitan area" is not as closely related to one's attitudes as is his most important activity overall. This lack of relationship may well reflect the fact (cf. Chapter 3, section 2B) that for many in the study sample, their "most important activity" responses did not include working on problems in the metropolitan area.

attitudes and contacts concerning social problems

Despite the fact that the four types of contact concerning social problems are related to each other (cf. Chapter 3, section 2C), they relate differently to the attitude scales. Indeed, only one scale, Commitment to Social Reform, is related to all four contact measures and no other scale is related to as many as three (Table 2). Moreover, contacts with state officials are related to only two of the twenty-three scales (Commitment to Social Reform and Religious Traditionalism). The lack of relationship between attitudes and contacts with state officials may indicate that such contacts are not only infrequent (57% have none) but are the least meaningful of the minister's contacts with other leaders.

In general, contacts with local officials are primarily related to role uncertainty and role-satisfaction, while contacts with important private citizens and with federal officials are primarily related to views on the substantive issues. One interpretation of the data is that contacts with local officials serve a more expressive function, while those with important private citizens and, to a lesser extent, those with federal officials, a more instrumental function. That is, contacts with local officials are more closely related to how one "feels" about his role; contacts with important private citizens and with federal officials, to what one "thinks" about the mission of Christian institutions and individuals and to what he "thinks" about secular matters.

Specifically, those with a relatively high frequency of contacts with local officials are: less uncertain about their role, more satisfied with their ministry as a whole and with their parish oriented activities, more personally committed to social reform, less disapproving of Negro rioting, and less socially distant from such groups as Negroes and slum dwellers, than are those with a relatively low frequency of contacts with local officials.

Frequent contacts with important private citizens and with federal officials characterize clergy who tend to accept conflict as a legitimate Christian method, to be personally committed to social reform, to urge the church to take an activist stance on issues involving poverty and those involving vice, and to see value in government services and in a guaranteed income for all.

Men who frequently contact important private citizens are *more likely* to regard the church as an inhibitor of needed change, urge an activist stance on racial tensions, recognize the importance of social structure, government action and participatory democracy;

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and *less likely* to: reject secular knowledge as important to effective mission, affirm the role of individual responsibility in work and family, lack sympathy with the Negroes' situation and with self-determination, and feel socially distant from such groups as Negroes and slum dwellers.

attitudes and programs in the congregation

Table 2 shows that attitudes are not closely related either to: 1. the type of secular group, if any, with which the congregation has a direct or supportive relationship; or to 2. the type of program, if any, it has to inform members about social issues or to involve them in efforts to alleviate some social problem. The lack of relationship between ministers' attitudes and parish programs may reflect the importance of the nature of the congregation and one's skill in dealing with it as mediating forces between the clergyman's attitudes and his congregation's activities.

Those whose congregations have *no* relationship with a secular group are less likely to be personally committed to social reform or to see value in government service and in a guaranteed income for all but more likely to affirm the role of individual responsibility in work and family. Those whose congregations have social issues programs differ from those whose congregations do not on only one scale: they urge an activist stance on vice.

summary

The relationships between the more sensitive activity measures and the five attitude topic areas are summarized in Table 3. A clergyman's activities are most closely related to his views on what the mission of Christian institutions and individuals should be. Such views are related to each activity measure and strongly related to three of them. Although views on secular matters also relate to each of the activity measures used in Table 3, they are strongly related to only one. A clergyman's attitudes on God-man relationships, on his own role, and his social distance from such groups as Negroes and slum dwellers are not closely related to his activities.

The strength of the relationship between activity measure and attitudes on mission and on secular matters is also shown by the fact that the individual scales most consistently related to activities are mainly concerned with ethical issues in human relations, social

Table 3
Degree of Relationship Between
Activity Measures and Attitude Topics

Activity Measure	Attitude Topic				
	God-man	Mission of christian	Secular matters	Role uncert. & satis.	Social distance
1. Time: on social problems	Weak 1/3	Strong 6/8	Strong 6/7	None 0/4	Strong 1/1
2. Important activity	None 0/3	Strong 6/8	Weak 2/7	None 0/4	None 0/1
3. Contacts: private citizens	None 0/3	Strong 7/8	Moderate 4/7	None 0/4	Strong 1/1
4. Contacts: local officials	None 0/3	Weak 1/8	Weak 1/7	Strong 3/4	None 0/1
5. Time: priest- preacher	Moderate 2/3	Moderate 4/8	Weak 1/7	None 0/4	None 0/1
6. Time: administrator	Weak 1/3	Moderate 4/8	Moderate 3/8	None 0/4	None 0/1
7. Congregation's relation to secular group	None 0/3	Weak 1/8	Weak 2/7	None 0/4	None 0/1
Numbers in cells represent the ratio of significantly related attitude scales to the total number of scales in the topic area.					

justice, and economic responsibility (Table 2). Two of the scales include items suggestive of the Protestant (Calvinist) ethic as discussed by Max Weber (1928).

In sum, then, the activities of the mostly young, white, well-educated Protestant ministers whom we studied are not closely related to their views on theological questions, nor to their more mundane concerns with the role of minister, but *are* closely related to their conceptions of the mission of Christian institutions and individuals in society and, to a lesser extent, to their views on secular issues per se. It is, then, views on human relations and obligations, on social justice and ethics which are most closely related to what these ministers do. Training programs which seek to influence clergy behavior would do well to focus on the creation or maintenance of attitudes involving social justice and ethics while keeping in mind the interrelations among activities discussed above.

5 skills

This chapter examines the relationships among certain skills and between them and attitudes on the one hand, and activities on the other.

The skills studied are those of analyzing concrete problem situations and of developing strategies and rationales for action in these situations. Five types of problem situations were used to test the skills of clergy. Three of the five dealt with problems in the secular realm; two, with problems which may arise in the life of a congregation and its pastor. The specific problems were: 1. identifying the major social problems within the metropolitan area in which the respondent's congregation was located, 2. selecting a strategy for seeking social change, 3. identifying the sources of and a remedy for the ineffectiveness of a local Community Action Committee, 4. setting priorities among a dozen things a minister has been asked to do, and 5. deciding how to respond to deep dissatisfaction within the congregation over the pastor's social action involvement.

1. major social problem in a metropolitan area

The clergy were first asked: "What, in your opinion, is *the major* social problem in the metropolitan area in which the congregation or constituency you have served for the past eight or nine months lives and works?" They were then asked to name: A. The factors most responsible for the existence of the problem, B. the agents who are most important to consider if the problem cited is to be alleviated and the values, goals or motives which most influence their actions, C. the most important sources of aid or support in efforts they could make to help alleviate the problem and the most important things they would have to do to elicit or activate that aid or support, D. the most important sources of obstacles or hindrances to efforts they could make to alleviate the problem and the most important thing they could do to overcome or neutralize the effect of the obstacles or hindrances in question.

The responses to the questions about the major problem may be summarized as follows:

The major social problems in the metropolitan area in which my congregation lives and works are those involving race relations

(43%) or poverty (22%). The factors most responsible for these problems are: defects in basic institutions such as schools or the job and housing market (24%), the prejudices, fears and apathy of individuals (21%), defects in the programs, policies or persons of the white power structure in general or government in particular (18%), and general demographic phenomena such as the existence of ethnic neighborhoods or the flight of whites from the city (19%).

The most important agents to consider if these problems are to be alleviated are: government officials and politicians (33%); business, labor, civic or professional groups (18%); and the churches, both locally and nationally (22%). Moreover, I think their actions are most influenced by their own self-interest (47%), by their desire to do their job as best they can (19%), and by humanitarian and altruistic values (9%).

As far as my own efforts to help alleviate these problems are concerned, the most important sources of aid or support would be: the church, either locally or nationally (32%), government officials or politicians (16%), organizations of Negroes, the poor or their allies (14%), or business, labor, professional or civic associations (11%). The most important thing for me to do to elicit or activate their support would be to: make use of a personal approach, relying on conversations, encouragement or friendship (31%); or try to educate and persuade with respect to the issue (31%), the program (10%), or secular values (6%). However, it might prove necessary to use pressure or seek allies (10%).

Finally, I think the most important sources of obstacles or hindrances would be: government officials, school boards, politicians or other holders of power (31%); realtors, parents, ethnic groups or other private organizations or perhaps the community as a whole (31%); and the fears, prejudices and apathy of individuals (15%). The most important thing for me to do to overcome or neutralize the effect of these obstacles or hindrances would be: to apply pressure (13%) or get allies (13%); try to educate or persuade them with respect to the issues (19%), the program (8%) or their own secular values (7%). It should also be possible to make use of the resources of the local or national church or to refer to religious values and practices (15%).

Two aspects of the above summary are worth underlining. First, while half (51%) regard government officials, politicians or various private groups as the most important agents to be considered if the

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problem they cite is to be alleviated, only a quarter (27%) expect these agents to be the most important source of aid or support in their own efforts. Indeed, more (31%) regard government officials and politicians as potential sources of obstacles or hindrances than regard them as potential aids (16%). Thus, it would appear that many of the clergy feel they will be working from outside the important centers of power, either through the church or with the help of Negroes, the poor and their respective allies. Secondly, more clergy would rely on some form of education, persuasion, or a personal approach both to activate aid (72%) and to overcome obstacles (49%) than would make use of power or conflict through getting allies or exerting pressure (10% and 26%, respectively).

Table 4

Relationship Between "Major Social Problems"
and High Scores on Selected Activities and Attitudes

Activity Measure	Major problem identified as :		
	J.D., drugs or social disorg.	Race or poverty	Defects in public policy or prog., or in polit. struc. & leaders.
	N=19	N=52	N=13
	Per Cent Scoring High		
Activity Time: on social problems	57	59	93
Important act. re problems*	16	59	60
Contacts: local officials	41	49	93
Attitude:			
2. Rej. conventional Christian standards	32	46	80
9. Church stance on poverty	43	72	47
18. Disapproval of Negro rioting	91	40	40
* High score on this measure means the most important activity regarding social problems is one involving some contemporary issue such as race, poverty or abortion.			

Somewhat unexpectedly, responses to questions about the major social problem in the respondent's metropolitan area are at best *minimally* related to the activities and attitudes of the clergy. Only the way the problem itself is defined and the means preferred for overcoming obstacles yield more significant relationships than would be expected by chance.¹

The six variables related to differences in definition of the most important problem in their area are shown in Table 4. Those (15%) who say the major problem involves defects in public policy or programs or in political structure or leadership (col. 3) are most likely to spend time on social problems and to have contacts with local officials concerning such problems. They are also most likely to reject conventional Christian standards. The 63% who regard race and poverty problems as most important (col. 2) seem highly "liberal" only on the three measures involving race and poverty; on the remaining three variables they score lower.

On all six activity and attitude measures, the 22% who refer to juvenile delinquency, drug addiction or symptoms of social disorganization (such as the break up of family life or the lack of intergroup communication) are the least active or the least "liberal". However, the differences between this latter minority and the majority who refer to race or poverty range from very slight (2%) on amount of time spent on social problems to very large (51%) on disapproval of Negro rioting.

Table 5 shows that three variables are related to methods for neutralizing or overcoming obstacles. Those who prefer to use pressure or seek allies (col. 3) are less likely to spend much time on administrative work for the congregation or to espouse traditionalism in religion and more likely to have contacts with private citizens concerning social problems, when compared to clergy who would use education and persuasion (col. 1), or a personal "selling" approach relying on conversations, encouragement or friendship (col. 2).

The general lack of relationships between an individual's analysis and strategy skills and his activities and attitudes may indicate that the dynamics of the major problem itself are a stronger influence than personal characteristics. The force of reality may be the strongest of all. For example, while views on who is most

¹ Since the minimum criterion of statistical significance in this report is a one-in-twenty probability of occurrence by chance, the testing of 35 variables (12 activities, 23 attitude scores) is likely to produce one or two apparently significant relationships by chance.

Table 5
Method Preferred to Overcome or Neutralize Obstacles
and Selected Activities and Attitudes

Activity or Attitude:	Preferred Method		
	Use education and persuasion	Conversation encouragement friendship	Use of pressure or allies
	N:32	N:17	N:22
	Per Cent Scoring High:		
Time: Administrator	72	71	23
Contacts: private citizens	50	77	86
Religious traditionalism	75	59	27

responsible for the problem are not related to activities or attitudes, they are related to the nature of the problem itself. Among those who regard a symptom of social disorganization, such as the lack of inter-group communication, as the major problem, more (38%) cite demographic factors, such as the existence of ethnic neighborhoods, as responsible for the problem than cite any other factor. Among those who regard race relations as the problem, more (35%) cite individual fears, prejudice, and apathy as the factor most responsible for the problem. Finally, among those who regard defects in public officials, policies or programs as the major problem, the factors most commonly cited as responsible for the problem are defects in basic institutions such as schools (31%) or in the political process itself (31%).

The identity of potential sources of aid or support, as might be expected, influences the means used to elicit their aid. Education or persuasion is the method of choice for most (64%) of those who seek aid from business, labor, professional or civic organizations. The use of conversations, encouragement or friendship is the most common choice when dealing with religious organizations or their members (37%) or with Negroes, the poor or their allies (50%). Finally, half (51%) of those who would seek aid or support from

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government officials or politicians would use pressure or seek allies to get it.

The identity of potential sources of obstacles or hindrances is similarly an influence on the means used to overcome or neutralize the negative effects of their actions. Most (60%) who anticipate problems with school boards, politicians or other holders of public power would use pressure or seek allies to overcome the difficulty in question. However, when dealing with realtors, parents, ethnic groups or other private organizations, the use of education or persuasion is more common (42%) than the use of pressure or the search for allies (27%). None would use pressure or seek allies to combat the fears, prejudices or apathy of individuals, although some social psychologists and many militants would suggest they do so.

2. selecting a strategy for social change

Is it ever appropriate for a group involving clergy to adopt a conflict-oriented strategy for social change? This question was followed by a similar one about a consensus-oriented strategy. The conflict-oriented strategy was described as follows:

The group's plans are disguised or misrepresented when discussed in public. . . Threats and bluffs are made when they are useful. Hostility toward the group's adversaries is encouraged. . .

The consensus strategy was described as follows:

The group's plans are accurately and openly discussed when presented in public. Threats and bluffs are never used. Ideas are given considerations on their merit even when they come from the group's adversaries. Positive feelings towards those opposed to the group's plans are encouraged, as is an understanding of their position..

If the respondent indicated there were circumstances in which the given strategy could be used, he was asked which were most appropriate for its adoption. If he said there were no such circumstances, he was asked, "Why not?"

While only about half (57%) said there were circumstances in which a conflict strategy would be appropriate, nearly all (96%) said there were some in which a consensus-oriented strategy could be used.

Differing views on the use of consensus strategies were unrelated to differences in clergy activities and attitudes. However, both the *acceptance* of the use of a conflict-oriented strategy and the

reasons for its use or non-use are relatively closely related to clergy attitudes and activities. As Table 6 shows, attitudes on God-man relationships and on the mission of the church are related to the *acceptance* of a conflict strategy and sometimes also to the *reasons* for doing so or not doing so. Attitudes on secular matters are more related to the *reasons* for accepting or not accepting a conflict strategy than to acceptance or rejection per se.

The "Reason given" columns in Table 6 show that the key people in the relationship between the attitude scales and the use of a conflict strategy are those who, while rejecting it, do so on the *pragmatic* grounds that it cannot work or that an alternative is more effective rather than on moral grounds of principle. The pragmatic objectors fall between the moral objectors and the acceptors on scales pertaining to God-man relationships and the mission of the church. However, on the scales dealing with secular matters, the pragmatic objectors are very much like the acceptors and different from the moral objectors.

The net effect of these responses is to show that a minister's attitudes are less related to his acceptance or rejection of conflict strategies than to the *reasons* for doing so. Moreover, the familiar liberal-conservative patterns of activity-attitude-strategy relationship in Table 6 separate acceptors from objectors on theological and mission scales but not on secular matters. The latter cut across views on the use of conflict.

3. problems in a community action committee

Respondents were asked to identify the likely causes of the difficulties which a hypothetical Community Action Committee was experiencing. These difficulties included: the failure to make a broad statement of goals more operational and precise; the lack of suggestions for specific programs; and the failure of the suggestions that were made to build on previous suggestions. In addition, meetings did not accomplish much:

Each meeting seemed to start over from the beginning of things. . . Committee members tended to take sides quickly when issues were raised and did not compromise. There was constant disagreement on concrete plans and suggestions. Moreover, although members did not listen closely to each other, each one was eager to talk himself.

Respondents were also to assume that a new chairman was coming into office and were asked what he might do to "ensure that the same difficulties do not appear during his term" as did during that of the previous chairman.

Table 6
Views on the Use of a Conflict-Oriented
Strategy and Selected Activities and Attitudes

Measure	Is use appropriate? Among those saying:		Reason given for view		
	Sometimes	Never	Specific or general approval	Pragmatic criticism or alternative offered	Moral object, not proper for clergy
	N:55	N:43	N:46	N:17	N:26
	Per Cent Scoring High				
Activity					
Time: on social problems	73	49	—	—	
Important activity re problems*	—	—	63	50	35
Contacts: private citizens	78	48	82	50	46
Attitude					
A. God-man relationships					
2. Reject Christian standards	64	30	76	47	15
3. Religious traditionalism	44	72	—	—	
B. Christian mission					
5. Church as inhibitor of change	58	33	—	—	
6. Legitimacy of conflict as Christian method	62	33	69	35	27
9. Church stance on poverty	75	47	—	—	
11. Church stance on vice	57	33	59	41	28
C. Secular matters					
12. Importance of social structure	60	37	—	—	
13. Individual responsibility in work and family	36	61	29	41	69
14. Rejection of self-determination	—	—	40	35	77
15. Acceptance of guaranteed income*	—	—	62	59	27
16. Disapproval of Negro rioting	—	—	40	41	92
E. Social distance	—	—	47	24	69

Only Activity and Attitude measures showing significant relationships are included in this table.

*High score on this measure means the most important regarding social problems is one involving some contemporary issue such as race, poverty or abortion.

They mentioned three groups of causes: 1) defects in committee structure or objectives (26%), e.g., lack of agenda or vagueness in goals; 2) defects in leadership (26%), e.g., ineffective leadership; and 3) defects in the membership (48%), e.g., lack of consensus, lack of understanding, and poor communication among them. Three analogous "remedies" or strategies for the new chairman also appeared: 1) changes in organizational procedure or clarification of objectives (50%); 2) improvement of leadership (9%), e.g., exert authority; and 3) changes in membership's attitudes, relationships to each other and to chairman (41%). When tested against activity and attitude measures, only one significant difference appeared: organizational remedies were suggested by *all* of those for whom the most important activity of their ministry focuses on denominational or interdominational structures, but by *less than half* of those most important activity is parish oriented or involves more contemporary social issues (40% and 48%, respectively).

The clergy were fairly consistent in analyzing and strategizing, as is evident from the relationships between the cause and the remedy. Those who saw the cause as being defective organization were most likely to see the remedy either in improvements in organization (29%) or in improved leadership (21%). As might be expected, those who saw vagueness in the goals as the source of the committee's problems were very likely (73%) to see the remedy in clarifying the group's objectives. Interestingly, those who blamed poor leadership for the group's troubles were more likely (35%) to suggest clarification of the groups' objectives than improvements in leadership (17%) as the remedy. Finally, those who saw the difficulties as stemming from the member's attitudes or their relationships to each other were most likely (44%) to suggest changes in their attitudes or interpersonal relationships.

4. setting priorities among things to do

One of the most important skills for clergy is the setting of priorities in time use. This task required respondents to imagine they had just come back from an out-of-state conference and faced them with a list of a dozen things to do within the next two weeks. They then indicated which were the four most and which the four least important things to do. The twelve items fall into four categories: 1. pastoral calling or counseling, 2. social action, 3. teaching and preaching, and 4. administration. As can be seen in Table 7 there is a general consensus that the most important things to do are two of the pastoral items, responding to a call about a

Table 7
The Importance of a Dozen Things-To-Do
(N=101)

ITEM	% Ranking item as 1 of 4 most important	% Ranking item as 1 of 4 least important
A. Pastoral calling or counselings		
1. Respond to a call from H.S. principal about a Jr. whose parents are members of your church who is pregnant and has not told her parents.	72	4
2. Visit parishioners who have recently been hospitalized.	61	9
3. Counsel engaged couples that are to be married in a few weeks.	31	16
B. Social action		
1. Meet with local Human Relations Council which wants you to serve on a committee dealing with block-busting.	70	12
2. Meet with a group of welfare mothers who have asked you to chair a committee to plan a campaign for better benefits.	63	7
3. Respond to a request to organize a group to send food, clothing and medicine to needy families in S.E. Asia.	13	47
C. Preaching and teaching		
1. Complete an article on "Christian Response to Urban Problems" you agreed to write for local paper.	33	33
2. Choose topics for next few sermons and outline them.	18	39
3. Respond to request of parishioners to help plan discussion on "A Christian View on the Use of Drugs."	16	35
D. Administrative		
1. Discuss urgent need for teachers with church school sup't.	12	42
2. Review Fin. Com. statement of next church budget.	6	58
3. Meet with Fellowship Com. chrm. to discuss social events of coming year.	0	94

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teenage pregnancy and visiting the recently hospitalized, and two of the social action items, meeting with the Human Relations Council and meeting with the welfare mothers. There is also a consensus that two of the administrative items, review the church budget and meet with the Fellowship Committee chairman, are among the least important things to do. Preaching and teaching are not generally regarded as among the most important things to do, but neither are they necessarily among the least important.

The reputed distaste for pastoral work among those with an interest in social action does not appear strong among the clergy in this study. Many (45%) combine their choice of meeting with the Human Relations Committee or meeting with the welfare mothers with one of the two most commonly selected pastoral items (visiting the recently hospitalized or responding to the call about the teenage pregnancy). Few (10%) combine the two social action items. That is, there are more who think both pastoral work and social action are very important than think only the latter is very important. Some (24%), place only pastoral work among the two most important things to do.

Perhaps unexpectedly, the importance assigned to a given task is generally *unrelated* to the clergy's activities or attitudes. There are, however, two exceptions: the rank given to visiting the recently hospitalized and (especially) the rank given to working with the welfare mothers are linked to the clergyman's attitudes and, to a lesser degree, to his activities. The pastoral item is associated with more conservative views on the mission of the church in society; the social action item is linked with more liberal attitudes on secular issues.

5. dissatisfaction in the congregation

Respondents were asked to state what they thought would be the best course of action to follow in a hypothetical situation in which a minister was faced with deep dissatisfaction within his congregation. Then they stated the "basic convictions" which led them to recommend that action.

The situation given was one in which "many of the members of the congregation have become deeply dissatisfied with the pastor's ministry." The chief complaint was said to be that "he has not spent enough time doing pastoral calling and counseling." Many were said to believe he "would have more time for calling and counselling if he were not so deeply involved helping a group of mothers on welfare make demands on city

officials. . . .” Many were also said to feel that the pastor “has been critical of American involvements in Southeast Asia and that he wrongly regards as bigots those who think racial integration of neighborhoods and schools will cause more problems than it will solve.” Average attendance was said to have dropped about fifty percent and contribution by some forty percent during the four years of the pastor’s stay. There was also said to be much talk about forming a committee to seek his dismissal.

About seventy-five percent of the responses could be categorized among two courses of action. Course I involved modifying or questioning the pastor’s actions rather than attempts to change the congregation. Ministers choosing this *adaptive* approach chose one of three steps: adapting to the demands of the congregation, questioning one’s own motives, or seeking to identify the real reasons for opposition to the present course of action. Course II involved taking one of four steps: attempting to educate and persuade the congregation to the minister’s point of view, seeking support for his position, attempting to ignore or alienate himself from the opposition, or simply maintaining the present course. Course II is thus a *resistive* response, involving no change in the minister’s controversial involvement with the welfare mothers. A few respondents (13%) chose only course I, while nearly half (47%) confined their choices to course II. Forty percent suggested that both courses be tried. Most (60%) of those who suggested taking course I first, suggested that course II can be followed as the second step. Less than a third (30%) would go from course II to course I.

As might be expected, the convictions which led one to suggest a given course of action differ, depending on the course suggested. For example, among those who suggested that the first step be to adapt to the demands of the congregation, most did so either because they believed the demands and concerns of the congregation take precedence over the minister’s desires (47%) or that the minister *ought* to question his own motives (27%). Among those who would first seek to educate or persuade the congregation, the most common (33%) reason for doing so was the need to establish positive relations between the minister and his congregation. Those who would ignore or alienate themselves from the discontented or who would maintain the present course, generally did so on the grounds that the minister ought to be true to his own convictions (21%), on the basis of some theological position (14%), or on the basis of some criticism or evaluation of the minister in the vignette presented to them (18%).

Table 8
Strategies to Deal With Dissatisfaction in the Congregation,
as Related to High Scores on Selected Activities and Attitudes*

Measure	Per Cent Scoring High			
	1st Step		2nd Step	
	Course I	Course II	Course I	Course II
	Adapt or seek reasons N:38	Persuade or maintain course N:45	Adapt or seek reasons N:32	Persuade or maintain course N:44
<u>Activity</u>				
Time: on social problems	--	--	44	72
Important activity re problems**	42	56	--	--
<u>Attitudes</u>				
4. Primacy of social witness	--	--	26	58
8. Commitment to social reform	--	--	30	71
14. Rejection of self-determination	--	--	69	40
17. Superiority of youth's values	38	69	--	--
18. Disapproval of Negro rioting	72	46	83	46
23. Social distance	--	--	70	35

*Only activity and attitude measure showing significant relationships are included in this table.

**High scores here means that the most important activity regarding problems involves some contemporary issues such as poverty, race or abortion.

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However, despite the differences in the reasons given for the first step, the attitudes and activities of the clergy are *not related* to the choice of course I or II on the first step. On the other hand, the choice between I or II on the *second* step *is* related to some of the activity and attitude measures. On the whole, traditional or conservative attitudes and activities are characteristic of men who choose to adapt, as a second strategy, while those who recommend not adapting are more liberal or contemporary. Table 8 suggests that the crucial aspects of the minister's attitudes were his commitment to a social or prophetic witness and his views towards Negroes and their attempts to improve their lot through the use of power, conflict and even rioting. Since the scales which relate to course of action pertain to racial matters rather than welfare, it would appear that clergy strategies in this situation are more strongly determined by racial attitudes than by approval or disapproval of the aims of the welfare mothers cited as the source of the congregation's dissatisfaction.

6. summary and discussion

The data indicates that the analytical and strategic skills of the clergy are not *closely* related to either their attitudes or their present activities. Indeed, it appears that the more specific and detailed the description of the problem grows, the weaker become the links between reactions to it and clergy attitudes or activities. Thus, there are some links between attitudes and activities and the more general questions of what is the most important social problem in one's area or of when to use a conflict-oriented strategy. However, there are few associations between attitudes and activities and the more complicated and specific problems of setting priorities among demands on a clergymen and of diagnosing and "curing" the difficulties encountered in a committee. Perhaps the more complicated the problem, the more reactions to it are determined by situational factors and the less by what one brings to the situation.

In any case, there are some exceptions to this general rule. Three activities and five attitude scales are related to at least one aspect of three different problem situations:

Activities:

1. time spent on social problems,
2. the content of one's most important activity, and
3. the number of contacts with private citizens about social problems.

Attitudes:

3. religious traditionalism,
4. primacy of social witness,
9. church stance on poverty,
14. rejection of self-determination, and
18. disapproval of Negro rioting.

Only one of the five attitude scales, *primacy of social witness*, is also closely related to one's present activities (cf. Chapter 4, section A).

It is also significant that the closest links between attitudes and activities, on the one hand, and reactions to a problem situation on the other generally involve situations in which *conflict or controversy* is an important element: deciding if and when to use a conflict-oriented strategy; deciding the importance of meeting a request to help welfare mothers make demands on city officials; and responding to deep dissatisfaction in the congregation.

The failure to uncover strong associations between attitudes and activities and reactions to specific problem situations may reflect defects in the study rather than a true lack of relationship. The relatively small size of the study population makes weak relationships difficult to identify. The process of categorizing the varied responses is prone to errors which might mask existing relationships. Nevertheless, we believe the attitudes and activities measured in this study are in fact not closely related to reactions to specific situations, since these reactions may be largely determined by the dynamics of the situation and not by the attitudes or aspects of ministry measured in the study. The fact that they are enrolled in action training suggests that the respondents feel a strong need to improve their ability to implement their own beliefs and values in concrete situations. Among such persons we would expect to find only weak links between their attitudes and present activities, on the one hand, and reactions to specific problems.

Several aspects of the analyses and strategies of the study population are worth noting in conclusion. First, most regard the major problem in their metropolitan area as one involving either race relations or poverty. Moreover, many clergy feel they will be working from outside the important centers of power in their attempts to alleviate the major problems in their areas. Nevertheless, more expect to rely on education, persuasion or personal approach strategies than on the use of power or conflict. Indeed, only about half can envision any circumstances in which they would use a conflict-oriented strategy. However, most would try to

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maintain controversial community involvement despite problems it might create in their relationship to the congregation. Finally, both pastoral calling and community involvements are regarded as among the most important things to do to have an effective ministry, while administrative tasks are regarded as among the least important.

PART III
IMPACT STUDY OF FIVE PROGRAMS

6

measures and procedures for evaluating program impact

Part III describes and evaluates the impact of the sponsoring training programs upon the activities, attitudes and skills of their trainees.¹ In all, aspects of five programs are to be evaluated: the Cleveland Internship Program for Clergymen in Urban Mission; the Urban Training Center's 4-3-3 program; the Metropolitan Urban Service Training Facility's Training for Community Mission: I; Training for Community Mission: II; and Joint Seminary Program. Chapter 6 reviews the measures and procedures used in the evaluation study, after which the impact of each program will be described and evaluated in turn. A brief summary will conclude the section.

The general procedure for assessing impact is to compare changes in the responses of program participants with those of a group of non-participants. The researchers gathered data on the attitudes and skills of both the participants and non-participants as training began, again at the end of training and then some eight to ten months after training had been completed. Data on activities were collected only twice: as the program began and some eight to ten months after it has been completed.²

¹For more extensive reporting of the data summarized here, see RTMM Reports 204-209, listed in Appendix C.

²The rate of completion of both "before" and "follow-up" instruments among the trainees is 15/15 (100%) among CIP trainees; 14/24 (55%) for UTC 4-3-3 trainees; 6/11 (55%) for MUST's JSP clergy and 53/64 (83%) for JSP seminarians; 8/9 (89%) for MUST's TCM:I; and 17/33 (52%) for MUST's TCM:II. [Within the TCM:II group, the response rate was 4/8 (50%) for Bedford-Stuyvesant; 11/15 (79%) for Nassau; 2/10 (20%) for Bridgeport] For MUST's TCM:I and TCM:II only those trainees who attended three quarters or more of the sessions are included in the follow-up study. Although no specific figures were kept, attendance at the other programs was at least at that level. The return rate for the comparison group was 26/41 (63%). The generally low return rates reflect the difficulty in locating clergy who have changed addresses and the reluctance of many to spend time on the instruments. For many the "follow-up" was a third time around, and for all it was at least the second. The total time for completion of the activities inventory and two other instruments given the clergy was well over two hours. The relatively high rates of return for some programs reflect their ability to keep track of their trainees, and the use of trained interviewers to locate the trainee and administer the activities inventory in an interview.

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The complexity of the evaluation process is shown by Table 9. All relevant data were gathered at all three reporting points for only one program, the CIP eight month internship. For a variety of reasons, one or more instruments were omitted at one or more times for each of the other programs.³

Table 9 – Completion of Evaluation Instruments by Program

Program	Activities	Attitudes	Skills
CIP	B,F	B,A,F	B,A,F
UTC 4-3-3	B,F	B,F	B,F
TCM:I	B,F	B	B
TCM:II	B,F	B,F	B
JSP (clergy)	B,F	B	B
JSP (seminarians)	B	B,A	B,A

B = Completed at beginning of training

A = Completed immediately after training

F = Completed follow-up approximately 8 months after training

1. measures

The impact study used only measures included in the analytical study (Chapter 2). Twelve measures of *activities* are discussed under four aspects of ministry: 1. the *time* spent in different facets of the clergyman's role, 2. what one regards as his most *important activity*, 3. the frequency of *contacts* with secular figures concerning social problems, 4. the *programs* of one's congregation.

³No demographic controls were used in the impact study since the population size is very small, less than twenty per program. The use of such controls would result in an intolerably small population size for any given comparison. Thus, our study does not shed any light on the influences of such demographic variables. We cannot be certain that differential program impact is primarily a result of differences in the programs, as we believe, rather than of differences in the demographic composition of the trainee population, as others may suspect. (See note 1, Chapter 3.)

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Eleven *attitude* scales have been shown (cf. Part II) to be related to a clergyman's activities or skills in dealing with social problems: *God-Man Relationships*

3. Religious traditionalism

Mission of Christian Institutions and Individuals

4. Primacy of social witness
5. Church as an inhibitor of needed change
6. Legitimacy of conflict as a Christian method
7. Rejection of secular knowledge as important to effective mission
8. Commitment to social reform
9. Church stance on poverty

Secular Matters

13. Individual responsibility in work and family
14. Rejection of self-determination
15. Acceptance of a guaranteed income
18. Disapproval of Negro rioting.

All but two of the scales, *commitment to social reform*, and *church stance on poverty*, were developed by means of factor analysis. All scores are based upon responses to a self-administered questionnaire of approximately 250 items.

Five *skills* are assessed, viz., the ability to: 1. describe the major social problem in their metropolitan area, 2. define the circumstances in which to use a conflict-oriented or a consensus-oriented strategy for social change, 3. identify the sources of problems within a local Community Action Committee, 4. set priorities among the various demands made on a parish clergyman, and 5. deal with deep dissatisfaction within a congregation as a result of its minister's secular involvements.

Detailed discussions of the measures and procedures for scoring have been given in Part II. Attitude scale items are listed in Appendix A.

2. procedures

The procedure for describing and evaluating the impact of a program consists of three steps: A. identify a comparison group of non-trainees for use in determining whether changes among the trainees should be attributed to the programs or to factors outside the programs such as crucial events (e.g., the assassination of Dr. King) or random variations, B. classify the various types of

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changes in responses, C. compare the changes among the trainees with those in the comparison group.

A. *Comparison group.* Each respondent in the comparison group was named by a program participant as like him in terms of certain demographic characteristics and in terms of his ideology and theology. At the time of the initial data collection (during the first week of training), all clergy trainees except those in MUST's TCM:II were asked to nominate potential comparison group members. Of the 57 men nominated, 41 responded within approximately ten weeks of their nomination. All 41 were asked to complete the activities instrument again some eight months after the end of the training program in which their nominator had participated. Only 26 did so! Of the final 26, participants in the CIP's nine month program had nominated 10; UTC's 4-3-3 program, 6; MUST's TCM programs, 2; clergy in MUST's Joint Seminary Program, 4; and another of UTC's programs, 4.

B. *Classifying response changes.* The RTMM Advisory Committee and the research staff discussed at length what *desired outcomes* of training should be used as criteria for the measurement of impact. The committee agreed that, for the purposes of this study, both UTC and MUST training goals were adequately stated by the CIP objectives as follows:

1. To sensitize clergymen in depth to problems of the metropolis.
2. To develop in clergy a discipline of analyzing urban problems.
3. To teach clergymen how to strategize with regard to urban problems.
4. To teach clergy more about identifying and utilizing the resources of metropolis to help meet human needs.
5. To enable clergymen to become more effective workers with their constituencies for environmental change.
6. To help clergy clarify their professional roles, and the roles of their religious institutions in effecting urban change.

Based upon these discussions the research staff was able to develop "desired outcome" directions of change for all of the attitude measures and for nine of the twelve activity variables.

a) *Activities measures.* The responses made on the activities measures before training were compared with those made eight or nine months after training ended, and the comparisons were categorized in terms of two four-category schemes. One is

Table 10
Definitions of Activities Response
Comparison Categories
Where "Desired Outcome"
is Definable

Measure	Category			
	"Desired" outcome:	"Stable" maximum:	"Stable"	"Regression"
1. Time: on social problems	any increase	remains 41% or more	no change	any decrease
2. Contacts: local officials	any increase	remains 4 or more	no change	any decrease
3. Contacts: private citizens	any increase	remains 4 or more	no change	any decrease
4. Contacts: state officials	any increase	remains 1 or more	no change	any decrease
5. Contacts: federal officials	any increase	remains 1 or more	no change	any decrease
6. Important activity	change to concern with contemp. issues	remains concerned with contemp. issues	no change, or change to other than contemp. issues	change from contemp. issues
7. Important activity re problems				
8. Congregation's relation to secular group	no to yes	stays yes	stays no	yes to no
9. Social issue programs in congregation	no to yes	stays yes	stays no	yes to no

presented in Table 10 which defines "desired outcome and other categories" for nine activities measures. Each cell of Table 10 gives an operational definition based upon changes in clergy activities.

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Thus for time spent on social problems, any increase would constitute a "desired outcome" and any decrease would be "regression." If the individual score remains at "41% or more" (the maximum response), he is classified as "stable maximum," for whom no increase could be measured if it occurred. Similarly evaluative categories are defined for eight other activity measures in Table 10.

No definition of desired outcome or "success" could be derived from program goals for three measures: time spent preparing for or leading corporate worship; time spent in pastoral calling or counseling; and time spent on administrative work. Hence, when comparing the follow-up responses with the initial responses, we use the following categories: increase, stable maximum (stay at 41% or more), stable, and decrease. These categories are not meant to imply evaluative judgments.

b) Attitude scales. For all but one scale, *church stance on poverty*, the score attained before training was subtracted from that attained at a later testing. The difference between the two scores represents the amount of change. A score is considered to have *increased* or *decreased* when the amount of change equals or exceeds half of the standard deviation (average variation) of the population originally used to construct the scales (see Chapter 4); when the amount of change is less than half of a standard deviation, the respondent is labelled *no change*.

For five scales an increase in score would be regarded as a desired change or "success": primacy of social witness, church as an inhibitor of needed change, legitimacy of conflict as a Christian method, acceptance of a guaranteed income, and commitment to social reform.

For another five scales a decrease was the desired or "successful" change: religious traditionalism, rejection of secular knowledge as important to effective mission, individual responsibility in work and family, rejection of self-determination, and disapproval of Negro rioting.

The measurement of "desired outcome" on the eleventh scale, *church stance on poverty*, was defined as advocating a more active role for the church in social change activity.⁴

⁴The possible responses, in order of increasing activity were: do not become involved, educate and persuade its people, help those affected, improve the implementation of present policies, suggest new policies, goals or means, organize those affected to help them to help themselves.

c) *Skills measures.* Despite repeated efforts, no consensus was attained among the program and research staffs on the definition of the desired changes on the five skills measures. Therefore, we used categories of change which were merely descriptive rather than evaluative. These categories are detailed below.

With respect to the *definition of the major social problem*, responses were classified as referring to: 1. individual deviance or social disorganization, e.g., drug addiction, apathy, loss of respect for authority and the break-up of family life; 2. race relations or poverty; and 3. defects in the programs, policies or leaders of the white power structure in general or of government in particular. Comparisons between initial and later responses were classified by the category to which the respondent changed, if he had, or as "stable," if he had not. That is, if a respondent mentioned race in the "after" test, but not in the "before" test, his change was called, "to race or poverty." If he mentioned race both times, his response was called "stable:race."

A similar procedure was used with the measure of *preferred social change strategy*. That is, the response at the second measure was called "stable X" (or "to X") depending whether it had (or had not) been the initial response as well. An analogous procedure was also followed in categorizing the comparisons on the third, of the skill measures, *problems in a community action committee*, and on the fifth, *responses to congregational dissatisfaction*.

The evaluative comparisons on the fourth task, the *setting of priorities of things-to-do*, were categorized in a unique fashion. First, the ranking of each item, whether a first or later response, were considered as falling into five categories: 1. *very unimportant*: ranked as least or next least important; 2. *unimportant*: ranked as third or fourth least important; 3. *indifferent*: not ranked as one of four most important nor as one of four least important; 4. *important*: ranked third or fourth most important; 5. *very important*: ranked first or second most important. A respondent's ranking of the importance of an item was said to have increased if it moved from a lower to a higher number, e.g., from 1 (very unimportant) to 3 (indifferent) and to have decreased if it moved in the opposite direction.

C. *Evaluating differences in change rate between trainees and comparison group.* Throughout this chapter, *only differences of twenty percentage points or more will be regarded as real rather than random differences between the percent of trainees in a given change category and the percent of the comparison group in that*

*category.*⁵ A difference of less than twenty percentage points between the percent of the trainees and the percent of the comparison group in a given change category will be regarded as "little or no difference." For example, if the trainee group had 35% "desired outcome" and the comparison group 20%, the difference of 15 percentage points will be regarded as "little or no difference." However, if there were 45% "desired outcomes", among the trainees and only 15% among the comparison group, the difference of 30 percentage points would be regarded as a "real difference."

3. a note of caution on interpreting findings

Before presenting the evaluation findings, it would be well to stress three limitations on their interpretation. First, the number of trainees for whom complete data are available is small: under twenty for each of the five programs and under ten for two. Thus, the idiosyncracies of individual trainees weigh more heavily in the findings than is desirable. A few unusually "good" or "bad" trainees could unduly influence the results.

A second limitation on the generality of the findings is that for four of the programs (CIP, UTC, JSP, TCM:I) only one implementation of the program was studied. Thus, it is impossible to determine if the presence or absence of desired change is due to the design of the program, to the particular implementation studied, to the character of the city or community in which it was run, to the temper of the times, or to any combination of such factors.

A third important limitation is the lack of a true control group, i.e., one which is known to be similar to the trainee population in all key respects except actual participation in the training program. For example, trainees and members of the comparison group are not necessarily alike in terms of the distribution of denominational affiliations. The term "control group" has been studiously avoided. The comparison group can serve as a frame of reference for evaluating the program, but it is not a true control group.

⁵The figure of twenty percent was chosen for two reasons: (a) the figure is large enough so that even in our smallest group it could not be attributed to the movement of a single person; and (b) any smaller figure would have resulted in our regarding as meaningful differences which could occur by chance more than once in ten times. That is, the use of Fisher's exact test of significance shows that a difference of even as much as twenty percent can occur one or more times in ten with groups as small as those in this study.

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The existence of the three limitations just discussed render the findings of this impact study "suggestive" rather than definitive. They provide clues, perhaps, to the degree of "success" of each program, but no final word.

7

cleveland internship program

In presenting impact findings for each of the programs studied, *activities* changes will be discussed first, followed by *attitudes*; and five types of *skills* measures.

1. activities

As may be seen in Table 11, the CIP program *did* result in more desired outcomes than occur spontaneously among the comparison group on four key measures of clergy activities:

1. Time spent on social problems,
2. What is defined as one's most important activity of all,
3. What is defined as one's most important activity pertaining to social problems,
4. Establishing relationships between the congregation and some secular group.

Also, more than half of the trainees began the program with maximum contacts with private citizen leaders and remained stable there; the remainder of the trainees were less likely than comparison clergy to have decreased their private leader contact.

However, there are few differences in desired outcomes between the CIP trainees and the comparison group on the four other measures for which "success" is definable: the number of contacts concerning social problems with local, state or federal officials, and the existence of parish programs which deal with social problems. The only other activities difference between the trainees and the comparison group is that trainees are more likely to have decreased the time spent in preparing for or leading corporate worship. (Table 11A)

2. attitudes

In the study of attitude change among CIP trainees, two comparisons were made: scores made just before training were compared to those made immediately after training as well as to those made in the follow-up study eight to ten months later. The comparison group for CIP trainee attitude changes consisted only of men nominated by CIP trainees rather than from all programs in the study.

At the end of the program, there were five scales on which more changed in the desired direction among the trainees than among

Table 11
Activities Changes:
Cleveland Internship Program

Measure		Nature of Change			
		% Desired outcome	% Stable maximum	% Stable	% Regression
1. Time: on social problems	T	80.0	0.0	13.3	6.7
	C	34.5	0.0	42.4	23.1
2. Contacts: local officials	T	40.0	13.3	13.3	33.4
	C	38.5	0.0	38.5	23.0
3. Contacts: private citizens	T	33.3	53.3	6.7	6.7
	C	42.3	7.7	23.0	27.0
4. Contacts: state officials	T	33.3	0.0	46.7	20.0
	C	27.0	0.0	46.0	27.0
5. Contacts: federal officials	T	33.3	0.0	53.4	13.3
	C	20.0	0.0	64.0	16.0
6. Important activity *	T	40.0	0.0	40.0	20.0
	C	13.0	8.7	60.9	17.4
7. Important activity re problems*	T	61.5	7.7	15.4	15.4
	C	9.5	47.6	38.1	4.8
8. Congregation's relation to secular group*	T	33.3	26.7	13.3	26.7
	C	12.0	44.0	36.0	8.0
9. Social issue programs in congregation	T	20.0	53.3	6.7	20.0
	C	15.4	57.8	7.7	19.1

T represents figures for 15 trainees; C represents figures for 26 in the comparison group (except for line 7, where the numbers are 13 and 21 respectively).

*Significant differences between trainee and comparison groups in amount of desired change reported. On tables in this chapter, figures add horizontally to 100%

Table 11A

Measure		Nature of Change				
		% Increase	% Stable Maximum	% Stable	% Decrease	N
10. Time: priest - preacher	T	26.7	0.0	26.7	46.6	15
	C	23.0	0.0	53.9	23.1	26
11. Time: pastor	T	26.7	0.0	13.3	60.0	15
	C	16.0	0.0	32.0	52.0	25
12. Time: administrator	T	33.3	0.0	46.7	20.0	15
	C	30.8	0.0	34.6	34.6	26

the comparison group (Table 12). On three scales, *primacy of social witness*, *church as inhibitor of needed change*, and *acceptance of a guaranteed income*, the "success" persisted until the follow-up testing eight to ten months later. On the other two scales, *legitimacy of conflict as a Christian method* and *individual responsibility in work and family* trainee-comparison differences at follow-up testing dropped below the significance level.

The after test comparisons also showed two scales on which fewer trainees than comparison clergy changed in the desired direction: *religious traditionalism* and *rejection of self-determination*. Neither of these differences persisted through the follow-up period, however.

The follow-up testing showed two "new" differences: more trainees changed in the desired direction on *commitment to social reform*, but fewer on *disapproval of Negro rioting*.

3. skills

The changes in trainee skills were also studied both at the end of the program, and again eight to ten months later. Here, too, the comparison group consisted only of men nominated by CIP trainees. Table 13 presents in summary form the significant differences between the 15 CIP trainees and the 11 comparison group members on the five skills variables.¹

¹The meaning of "significant differences" is given in Chapter 6. The five items and response categories on which the skills measures are based are discussed in Chapter 5. Numerical tables comparing in detail the changes of trainee and comparison groups on the skills measures have been omitted to increase readability. RTMM Report 209 includes all the relevant tables.

Degree of Desired Change in Attitude
on "Immediately After" and "8 Month Follow-Up" Scores (CIP)^a

	% Desired outcomes "immediately after"		% Desired outcomes "8 month follow-up"	
3. Religious tradition- alism*	T 20		33	
	C 70		25	
4. Primacy of social witness*	T 33		60	
	C 0		0	
5. Church as inhibitor of needed change *	T 33		40	
	C 10		0	
6. Legit. of conflict as Christian method *	T 53		53	
	C 10		38	
7. Rejection of secular knowledge	T 20		53	
	C 10		53	
8. Commitment to so- cial reform	T 33		60	
	C 20		13	
9. Church stance on poverty	T 33		29	
	C 25		38	
13. Indiv. responsibility in work & family*	T 73		53	
	C 10		53	
14. Rejection of self- determination*	T 20		33	
	C 40		50	
15. Acceptance of guar- anteed income*	T 40		60	
	C 20		13	
18. Disapproval of Negro riots*	T 53		53	
	C 40		75	

^aNumber of trainees is 15; the comparison group numbers 10 for "After" scores and 8 for "Follow-up" scores (except on scale 9 where the "After" comparison group is 8 and the "Follow-up" trainees number 14).

^bT=trainees

C=comparison group

For a more complete listing of the change data, see RTMM Report 207.

*Significant differences between Trainee and Comparison groups in amount of change reported.

clergy in action training

A. Definition of major social problem. In defining the major social problem in their metropolitan area, responses were classified as problems of individual or social disorganization, race or poverty, or

Table 13
Summary of Impact of CIP on Trainee Skills

	Significant differences in before, after and follow-up measures for comparison groups
1. Definition of major social problem in area	Trainees moved from emphasis on individual deviance and social disorganization to race relations or poverty (views which comparison group held all along).
2. Use of conflict strategy for social change	Little difference between changes among trainee and comparison group, but trainees were more likely to persist in approval of conflict strategies.
3. Sources of problems in Community Action Committee	Trainees moved toward "problems of group structure" analysis of committee's problems, a view which comparison group more often held initially and sustained.
4. Priorities of "things-to-do"	Trainees increased importance given to meeting with Human Relations Commission and working on church finances, and decreased (at 8-month follow-up) in pastoral concerns: hospital visitation, responding to illegitimate pregnancy and discussing drug use with parishioners.
5. Response to dissatisfaction in the congregation	Trainees more often chose resistance strategies as first step than did comparison group, and trainees were less likely to shift to non-resistance strategies as second step.

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structural defects in the establishment. CIP trainees were more likely than the comparison group members to have changed from a reference to individual deviance and social disorganization at the start of the program to a reference to race relations or poverty as the program concluded. Moreover, this difference between the trainees and the comparison group persisted to the follow-up period some eight to ten months later.

However, at least part of this difference could be due to the fact that trainees were less likely to have referred to race relations or poverty at the beginning of the program. Thus, there is no difference between the total percentage of trainees and that of the comparison group referring to race relations or poverty at the end of the program. The percentage is 66.7% for both groups (sum of those who remained stable in this view and those who changed to it). Moreover, at the time of the follow-up study, more members of the comparison group (90%) refer to race or poverty than do trainees (66.7%). The difference is largely due to the 20% of the trainees who refer to defects in the establishment.

In sum, the CIP does seem to have changed the problem definitions of its trainees. However, the change is mainly to a view which most of the comparison group held all along, viz., that either race relations or poverty constitutes the major social problem in the Cleveland metropolitan area.

B. Use of conflict strategy for social change. There is little or no difference between the percentage of CIP trainees and comparison group members who changed their views on whether or not it is ever appropriate to use a conflict strategy. However, it should be noted that trainees were initially more likely to approve the use of conflict than were members of the comparison group; a difference which persisted at the end of training and to the follow-up period eight or ten months later.

This difference in the initial views of the trainees and the comparison group is also reflected in the fact that the trainees were more likely to persist in the approval of the use of conflict than were the comparison group members. The latter were more likely either to persist in or to increase their objections to conflict strategies.

C. Sources of problems in a Community Action Committee. The CIP trainees were more likely than the comparison group members to have changed to the view that the cause of the committee's

problems lies not in individual leaders or members, but in the group social structure. Although this difference is present in both the after and the follow-up data, the trainees appear to be simply "catching up" with comparison group members. The latter were more likely than CIP trainees to have held initially that social structural defects were the root of the committee's problems, and to have persisted in that view.

D. Priorities of things to do. Changes in work priorities, as reflected in the ranking of twelve things to do, present a rather confusing picture. More CIP trainees increased their ratings of the importance of meeting with the Human Relations Committee than did comparison group members. However, there is little or no difference in the percentage that increased their ratings of the importance of meeting with the welfare mothers.

The before-after changes show that by the end of the program more trainees than comparison group members had increased their rating of the importance of the response to the call about an illegitimate pregnancy and reviewing the church budget. Moreover, the latter difference persists to the time of the follow-up study, eight to ten months later.

Also, more CIP trainees than comparison group members had decreased their rating of the importance of the following items by the end of the program: counseling an engaged couple; writing sermons; and responding to a request of parishioners to discuss the Christian view of the use of drugs. Two of these differences persist to the time of the follow-up, viz., the rating of counseling the engaged couple and of discussing the Christian view of drugs. Moreover, from the beginning of the program to the time of the follow-up, more trainees than comparison group members decreased their rating of the importance of responding to a call concerning an illegitimate pregnancy and of visiting hospitalized parishioners.

In sum, between the time the program began and the collection of data eight to ten months after it had ended, the CIP trainees were somewhat more likely than the comparison group to have lowered their rating of the importance of pastoral work and discussing the Christian view of drugs and to have increased their rating of meeting with the Human Relations Committee and of reviewing the church budget.

E. Response to dissatisfaction in the congregation. The trainees and the comparison group initially differ little in their tendencies to change strategies in dealing with congregational dissatisfaction.

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In both the after and the follow-up comparisons, however, the trainees are more likely to have chosen a course of resistance to pressure as the first step. At the same time, the trainees are somewhat less likely than the comparison group members to have changed from resistance to no resistance as their second step from the before to both the after and follow-up assessment.

Comparison group members were also more likely than CIP trainees to change to a mission oriented rationale for their response by the time the program had ended. However, this difference between trainees and comparison groups does not persist to the time of the follow-up study.

8

urban training center's 4-3-3 program

1. activities

UTC trainees are more likely than the comparison group to be regarded as "successes" with respect to their most important activity concerning social problems and in the development of programs to inform their congregation about social issues or to involve them in attempts to alleviate social problems. Although contacts with local officials and private leaders showed no difference in desired change, the trainee group had significantly more men who began as "pre-program successes" and remained at a stable maximum. However, trainees are also more likely to have "regressed" with respect to the frequency of contacts with state officials concerning social problems.

Trainees are also less likely to have increased their time spent on church administration or to have decreased their time spent in pastoral work. There is little or no difference between the trainee and comparison groups in the percent of "desired outcomes" or "regressions" on any of the other five activity measures.

Table 14
Activities Changes:
Urban Training Center 4-3-3

Measure		Nature of Change				
		% Desired outcome	% Stable maximum	% Stable	% Regression	N
1. Time: on social problems	T	35.7	7.1	35.7	21.5	14
	C	34.5	0.0	42.4	23.1	26
2. Contacts: local officials	T	30.8	30.8	7.6	30.8	13
	C	38.5	0.0	38.5	23.0	26
3. Contacts: private citizens	T	30.8	38.5	7.7	23.0	13
	C	42.3	7.7	23.0	27.0	26
4. Contacts: state officials *	T	23.1	0.0	23.1	53.8	13
	C	27.0	0.0	46.0	27.0	26
5. Contacts: federal officials	T	30.8	0.0	61.5	7.7	13
	C	20.0	0.0	64.0	16.0	25
6. Important activity	T	25.0	0.0	58.3	16.7	12
	C	13.0	8.7	60.9	17.4	23
7. Important activity re problems*	T	38.5	46.1	7.7	7.7	13
	C	9.5	47.6	38.1	4.8	21
8. Congregation's relation to secular group	T	7.7	46.1	38.5	7.7	13
	C	12.0	44.0	36.0	8.0	25
9. Social issue programs in congregation*	T	38.5	38.5	15.3	7.7	13
	C	15.4	57.8	7.7	19.1	26

“T” represents trainee group; “C” represents comparison group. On all tables in this chapter figures add hoirzontally to 100%.

*These variables show real differences (20% or more) between trainee and comparison groups.

Table 14A

Measure		Nature of Change				
		% Increase	% Stable maximum	% Stable	% Decrease	N
10. Time: priest - preacher	T	28.6	0.0	42.8	28.6	14
	C	23.0	0.0	53.9	23.1	26
11. Time: pastor	T	28.6	0.0	57.1	14.3	14
	C	16.0	0.0	32.0	52.0	25
12. Time: administrator	T	7.1	0.0	57.1	35.8	14
	C	30.8	0.0	34.6	34.6	26

clergy in action training

2. attitudes

The Urban Training Center's 4-3-3 program trainees changed their views in the desired direction on three of the eleven scales: *primacy*

Table 15
Attitude Change Among UTC 4-3-3 Trainees
(Before follow-up)

	% Desired outcome at 8 month follow-up	
3. Religious traditionalism	T 37.5	C 30.5
4. Primacy of social witness	T 57.5	C 21.8
5. Church as inhibitor of needed change	T 12.5	C 21.8
6. Legitimacy of conflict as Christian method	T 37.5	C 17.4
7. Rejection of secular knowledge	T 50.0	C 26.1
8. Commitment to social reform	T 37.5	C 21.8
9. Church stance on poverty	T 0.0	C 28.6
13. Individual responsibility in work and family	T 25.0	C 43.5
14. Rejection of self determination	T 50.0	C 34.8
15. Acceptance of guaranteed income	T 25.0	C 21.8
18. Disapproval of Negro riots	T 50.0	C 52.2

Number of trainees is 8; the comparison group numbers 23 (except on scale 9 where the numbers are 7 and 21, respectively).

T=trainees C=comparison group

For a more complete listing of the change data, see RTMM Report 207.

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of social witness, legitimacy of conflict as a Christian method, and rejection of secular knowledge as important to effective mission (Table 15). Although there were fewer desired changes on *church stance on poverty* among the trainees than among the comparison group, this is because 86% of the trainees *began* their training at the desired position and maintained it through the training and follow-up periods.

3. skills

Changes in the 9 UTC trainees' skills were compared with those of 11 comparison group members named by CIP trainees. The use of the CIP comparison group was necessitated by the failure of many UTC-nominated comparison group members to return completed skills measures in the follow-up study. The use of the CIP comparison group does, of course, have the advantage of providing the same standard in the study of the impact of the two different programs.

A. Definition of the major social problem. There is little or no significant difference¹ between the UTC 4-3-3 trainees and the CIP comparison group members with respect to changes in the definition of the major social problem in their respective metropolitan areas (Table 15). However, the comparison group is more likely to have persisted in an initial definition of the major problem as one involving race relations or poverty; while the UTC trainees are more likely to have persisted in an initial definition referring to defects in the establishment.

B. Use of strategy for social change. There was little change in either the trainee or the comparison group with respect to their views on whether or not a conflict oriented strategy should ever be used in the pursuit of social change. The majority (66.7%) of the trainees remain favorably disposed to the use of a conflict strategy, while the majority (72.7%) of the comparison group is not. However, the trainees are slightly more likely to move in the direction of less objection to its use than are members of the comparison group.

¹The meaning of "significant difference" is given in Chapter 6. The five items and response categories on which the skills measures are based are discussed in Chapter 5. Numerical tables comparing in detail the changes of trainee and comparison groups on the skills measures have been omitted to increase readability and may be found in RTMM Report 209.

Table 16
Summary of UTC Impact on Trainee Skills

Skill Measure	Significant differences in before-follow-up measures for trainee and comparison groups
1. Definition of major social problem in area	No difference in amount of change; trainees more likely to persist in structural definition, while comparison persists in race or poverty issue.
2. Use of conflict strategy for social change	None; trainees generally stable in favor of conflict strategy, and comparison group generally opposed.
3. Sources of problems in a Community Action Committee	Trainees change more toward structural problems, a position already held by many comparison group ministers.
4. Priorities of "things to do"	Significant differences on 8 items; trainees increased importance of 2 items (counselling engaged couples, meeting with welfare mothers) and decreased 4 (responding to illegitimate pregnancy, discussing drug use, reviewing church budget, and meeting Fellowship Committee chairmen). Comparison group decreased importance of Meeting Human Relations Commission and writing sermons.
5. Response to dissatisfaction in the congregation	Too few useable responses to interpret.

All of the UTC trainees and virtually all of the comparison group agree that there are circumstances in which a consensus-oriented strategy should be used in the pursuit of social change.

C. Sources of problems in a Community Action Committee. UTC trainees are more likely to change to a view which cites social structural problems as the source of the committee's problems than are members of the comparison group. However, it should be noted that the comparison group member is more likely to have cited social structure as the cause before the program began and to have persisted in this view. That is, the trainees who changed their views tend to change in the direction of a position already held by the comparison group.

D. Priorities of things-to-do. The UTC 4-3-3 program does appear to have altered its trainees' ratings of the importance of various demands made on a parish clergyman. In all, the trainees and the comparison group differed in the frequency of change on some eight of the twelve items. Specifically, UTC trainees are more likely to have increased the rated importance of: *counseling an engaged couple* and *meeting with the welfare mothers* and to have decreased the rated importance of: *responding to a call concerning an illegitimate pregnancy*, *discussing the Christian view of drug use with parishioners*, *reviewing next year's church budget*, and *meeting with the chairman of the Church Fellowship Committee*.

On the other hand, the comparison group members are more likely to have decreased the rated importance of: *meeting with the Human Relations Commission* and *writing sermons*.

E. Response to dissatisfaction in the congregation. The impact of the UTC program on this aspect of trainees' skills will not be reported, inasmuch as no more than five useable responses are available on any given measure; a number too low to justify interpretation.

MUST's training for community mission: I and II

Clergy in the two TCM programs (as described in Chapter 2) failed to give sufficient returns for analysis in the eight month follow-up testing. Moreover, for TCM:I, only the activities interview provided enough data for analysis immediately after the program. TCM:II trainees were not asked to complete the skills instrument.

A. TCM:I Activities. TCM:I, as can be seen in Table 17, had little, if any positive impact upon the clergy trainees' activities. In no case, is the percent of intended changes among the trainees greater than among the comparison group. Indeed, on four measures, the percent of "regressions" among the TCM:I trainees is higher than among the comparison group: frequency of contacts with state officials, frequency of contacts with federal officials, most important activity involving social problems, and maintenance of a relationship between the congregation and some secular group. In addition, there are fewer "successes" among the trainees than among the comparison group with respect to contacts concerning social problems with local, state, and federal officials. The relatively few "successes" among the trainees on these three measures may reflect the fact that many of the clergy were temporarily involved with the New York State Constitutional Convention and referendum at the time of the program. These involvements would have ended with the voting which took place before the end of the training period.

The TCM:I trainees differ from the comparison group on one time-use measure for which "desired outcome" is not defined (Table 17A). The trainees were more likely to have increased the time they spent on pastoral calling or counseling.

Changes in TCM:I trainees' attitudes and skills were not examined due to the low rate of return (4/8).

B. TCM:II Activities. As can be seen in Table 18, TCM:II trainees show more desired change than the comparison group on three activities measures: time spent on social problems, definition of one's most important activity pertaining to social problems, and maintaining a relationship between the congregation and a secular group.

Table 17
Activities Changes:
Training for Community Mission: I

Measure		Nature of Change				
		% Desired outcome	% Stable maximum	% Stable	% Regression	N
1. Time: on social problems*	T	28.6	0.0	71.4	0.0	7
	C	34.5	0.0	42.4	23.1	26
2. Contacts: local officials*	T	12.5	0.0	50.0	37.5	8
	C	38.5	0.0	38.5	23.0	26
3. Contacts: private citizens	T	50.0	0.0	12.5	37.5	8
	C	42.3	7.7	23.0	27.0	26
4. Contacts: state officials*	T	0.0	0.0	25.0	75.0	8
	C	27.0	0.0	46.0	27.0	26
5. Contacts: federal officials*	T	0.0	0.0	50.0	50.0	8
	C	20.0	0.0	64.0	16.0	26
6. Important activity	T	14.3	0.0	71.4	14.3	7
	C	13.0	8.7	60.9	17.4	23
7. Important activity re problems	T	0.0	40.0	20.0	40.0	5
	C	9.5	47.6	38.1	4.8	21
8. Congregation's relation to secular group*	T	14.3	28.6	14.3	42.8	7
	C	12.0	44.0	36.0	8.0	25
9. Social issue programs in congregation	T	14.3	71.4	14.3	0.0	7
	C	15.4	57.8	7.7	19.1	26

"T" represents trainee group; "C" represents comparison group. On all tables in this chapter, figures add horizontally to 100%

*These variables show real differences (20% or more) between trainee and comparison groups.

Table 17A

Measure		Nature of Change				
		% Increase	% Stable maximum	% Stable	% Decrease	N
10. Time: priest - preacher	T	37.5	0.0	25.0	37.5	8
	C	23.0	0.0	53.9	23.1	26
11. Time: pastor*	T	37.5	0.0	50.0	12.5	8
	C	16.0	0.0	32.0	52.0	25
12. Time: administrator	T	37.5	0.0	37.5	25.0	8
	C	30.8	0.0	34.6	34.6	26

C. TCM:II Attitudes. The trainees in MUST's TCM:II program changed their views in the desired direction on only one scale: *commitment to social reform* (Table 19). On three scales, the percent of intended changes among trainees is *less* than among the comparison group: *religious traditionalism*, *individual responsibility in work and family*, and *disapproval of Negro rioting*. There is little or no difference between the percent of intended changes among TCM:II trainees and comparison group members on any of the other seven scales.

Table 18
Activities Changes:
Training for Community Mission: II

Measure		Nature of Change				
		% Desired outcome	% Stable maximum	% Stable	% Regression	N
1. Time: on social problems*	T	58.8	0.0	29.4	11.8	17
	C	34.5	0.0	42.4	23.1	26
2. Contacts: local officials	T	47.0	5.9	17.6	29.5	17
	C	38.5	0.0	38.5	23.0	26
3. Contacts: private citizens	T	58.9	5.9	17.6	17.6	17
	C	42.3	7.7	23.0	27.0	26
4. Contacts: state officials	T	17.6	0.0	52.9	23.5	17
	C	27.0	0.0	46.0	27.0	26
5. Contacts: federal officials	T	11.8	0.0	64.7	23.5	17
	C	20.0	0.0	64.0	16.0	25
6. Important activity	T	23.1	0.0	69.2	7.7	13
	C	13.0	8.7	60.9	17.4	23
7. Important activity re problems*	T	36.6	28.2	18.1	18.1	11
	C	9.5	47.6	38.1	4.8	21
8. Congregation's relation to secular group*	T	35.3	23.5	29.4	11.8	17
	C	12.0	44.0	36.0	8.0	25
9. Social issue programs in congregation	T	13.3	66.7	6.7	13.3	15
	C	15.4	57.8	7.7	19.1	26

"T" represents trainee group; "C" represents comparison group.

*These variables show real differences (20% or more) between trainee and comparison groups.

Measure		Nature of Change				N
		% Increase	% Stable maximum	% Stable	% Decrease	
10. Time: priest - preacher	T	11.8	0.0	58.8	29.4	17
	C	23.0	0.0	53.9	23.1	26
11. Time: pastor	T	11.8	0.0	52.9	35.3	17
	C	16.0	0.0	32.0	52.0	25
12. Time: administrator	T	35.3	0.0	23.5	41.2	17
	C	30.8	0.0	34.6	34.6	26

Table 19

Attitude Changes: Training for Community Mission:II

Scale	% Desired outcome at 8 month follow-up
3. Religious traditionalism	T 5.6
	C 30.5
4. Primacy of social witness	T 30.9
	C 21.8
5. Church as inhibitor of needed change	T 11.1
	C 21.8
6. Legitimacy of conflict as a Christian method	T 33.3
	C 17.4
7. Rejection of secular knowledge as important	T 22.2
	C 26.1
8. Commitment to social reform	T 55.6
	C 21.8
9. Church stance on poverty	T 11.7
	C 28.6
13. Individual responsibility in work and family	T 16.7
	C 43.5
14. Rejection of self determination	T 50.0
	C 34.8
15. Acceptance of guaranteed income	T 22.2
	C 21.8
18. Disapproval of Negro riots	T 22.2
	C 52.7

Number of trainees is 18; the comparison group number 23 (except on scale 9 where the numbers are 17 and 21, respectively.)

T=trainees

C=comparison group

For a more complete listing of the change data, see RTMM Report 205.

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MUST's joint seminary program

The study of MUST's Joint Seminary Program differs from the previously evaluated programs in two important ways. First, two versions of the program are studied, rather than one. Second, seminarians as well as clergy are included in the study population. More specifically, the activities of the clergy are studied, and the attitudes and skills of the seminarians. The return rate among the clergy was too low (3/11) to warrant study of change in their attitudes and skills. Seminarians were not asked to complete the activities instrument. No comparison group was available for the seminary trainees, since all comparison group members are clergymen.

1. activities among clergy trainees

Table 20 shows there is little difference between the percent of desired outcomes and regressions among the JSP clergy trainees and that of the comparison group. Indeed, the only real difference among the measures for which desired changes can be defined shows that the comparison group had relatively more of the desired changes with respect to contacts with local officials concerning social problems. Finally, the JSP clergy trainees appear less likely than the comparison group to have increased the time they spend on preparing for or leading corporate worship. The comparison group was also somewhat more likely to have decreased the time spent on pastoral calling or counseling.

2. attitudes.

The data (Tables 21 and 22) show:

A. There is only one scale, *primacy of social witness*, for which a majority of seminarians in both JSP:I and II show change in the desired direction. Only two other scales, *individual responsibility in work and family* and *support of a guaranteed income*, show the modal (most frequent) result as a change in the desired direction.

Of the two programs, JSP:II effected more change in the desired direction. There are four scales, *primacy of social witness*, *legitimacy of conflict*, *rejection of self-determination*, *acceptance of guaranteed income*, on which half or more of the JSP:II participants changed in the desired direction, and two others,

Measure		Nature of Change				
		% Desired outcome	% Stable maximum	% Stable	% Regression	N
1. Time: on social problems	T	16.7	0.0	50.0	33.3	6
	C	34.5	0.0	42.4	23.1	26
2. Contacts: local officials*	T	16.7	0.0	50.0	33.3	6
	C	38.5	0.0	38.5	23.0	26
3. Contacts: private citizens	T	33.3	33.3	0.0	33.3	6
	C	42.3	7.7	23.0	27.0	26
4. Contacts: state officials	T	20.0	0.0	60.0	20.0	5
	C	27.0	0.0	46.0	27.0	26
5. Contacts: federal officials	T	16.7	0.0	66.7	16.7	6
	C	20.0	0.0	64.0	16.0	25
6. Important activity	T	0.0	0.0	100.0	0.0	6
	C	13.0	8.7	60.9	17.4	23
7. Important activity re problems	T	0.0	40.0	60.0	0.0	5
	C	9.5	47.6	38.1	4.8	21
8. Congregation's relation to secular group	T	0.0	80.0	20.0	0.0	5
	C	12.0	44.0	36.0	8.0	25
9. Social issue programs in congregation	T	0.0	100.0	0.0	0.0	5
	C	15.4	57.8	7.7	19.1	26

"T" represents trainee group; "C" represents comparison group. Figures add horizontally to 100%.

*These variables show real difference (20% or more) between trainee and comparison groups.

Table 20A

Measure		Nature of Change				N
		% Increase	% Stable maximum	% Stable	% Decrease	
10. Time: priest - preacher	T	0.0	0.0	66.7	33.3	6
	C	23.0	0.0	53.9	23.1	26
11. Time: pastor	T	33.3	0.0	50.0	16.7	6
	C	16.0	0.0	32.0	52.0	25
12. Time: administrator	T	50.0	0.0	16.7	33.3	6
	C	30.8	0.0	34.6	34.6	26

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religious traditionalism, church as an inhibitor of needed change, on which 40% or more do so.

For JSP:I, there is only one scale, *primacy of social witness*, on which half or more of the participants changed in the desired direction, and three, *individual responsibility, acceptance of guaranteed income, disapproval of Negro rioting*, on which 40% or more did so.

B. In general, the modal (most frequent) outcome for a program participant is little or no change in his attitude. For JSP:I, 40% or more show little or no change on ten of eleven scales. For JSP:II, little or no change occurs in 40% or more of the participants on eight of the eleven scales.

C. Regression (change in the direction opposite to that desired) is rare. Regression is found in less than 20% of the respondents for nine of the eleven scales for both JSP:I and JSP:II.

Table 21
Attitude Changes: JSP: I (Seminarians)

Scale	% Desired outcome immediately after training
4. Primacy of social witness	52
3. Religious traditionalism	30
5. Church as inhibitor of change	39
6. Legitimacy of conflict as a Christian method	30
7. Rejection of secular knowledge	22
13. Individual responsibility in work and family	48
14. Rejection of self-determination	39
15. Acceptance of guaranteed income	43
18. Disapproval of Negro riots	48
8. Commitment to social reform	26
9. Church stance on poverty	36

^aThe number of trainees is 23, except scale 9, where 22 responded. For a more complete listing of the change data, see RTMM Report 206.

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In sum, then, with respect to attitude change among the seminary trainees, the Joint Seminary Programs do seem to have done some good in a few selected areas, but in the main to have effected little change. Fortunately, there seems to be a minimal amount of regression. The programs did not “boomerang.”

Table 22
Attitude Changes: JSP: II (Seminarians)

Scale	% Desired outcome immediately after training
4. Primacy of social witness	50
3. Religious traditionalism	46
5. Church as inhibitor of change	43
6. Legitimacy of conflict as a Christian method	50
7. Rejection of secular knowledge	30
13. Individual responsibility in work and family	43
14. Rejection of self-determina- tion	56
15. Acceptance of guaranteed in- come	69
18. Disapproval of Negro riots	23
8. Commitment to social reform	40
9. Church stance on poverty	25

The number of trainees is 30, except scale 9, where 28 responded.
For a more complete listing of change data, see RTMM Report 206.

3. skills

A. *Definition of the major social problem.*¹ The modal (most frequent) pattern of before-after response among both JSP:I and JSP:II seminary trainees is no change in the view that race relations

¹The five items in response categories on which the skills measures are based are discussed in Chapter 5. Detailed numerical tables have been omitted to increase readability and may be found in RTMM Report 208.

or poverty constitute the major social problem. However, it should be noted that some 30% of the JSP:I trainees changed from the view that individual deviance or social disorganization were the major problems to one seeing race relations or poverty as the major problem. Moreover, some 30% of the JSP:II trainees came to view some defect in the programs, policies or leaders of the establishment as constituting the major problem. That is, they moved from a "conservative" concern with deviance and disorganization or a commonplace interest in the symptoms of problems, viz., race relations or poverty, to the more "radical" view that the problem lies in the power centers of the community. Since the program content emphasized the importance of such structural issues, this is an important change.

B. Use of strategy for social change. Over 80% of the trainees in each program did not change their views on whether or not a conflict strategy was ever appropriate in the pursuit of social change. Moreover, among the JSP:I trainees who began the program believing that conflict was never appropriate, only about 1/5² came to believe it might sometimes be appropriate. The ratio in JSP:II is about 1/6 (7/45).³

Table 23
Summary of Effects of JSP:I and II on Seminarian Skills

Skills Measure	Changes noted in before - after measures	
	JSP:I	JSP:II
1. Definition of major social problem in area	Among majority no change, but 30% moved from focus on individual deviance or social disorganization to focus on race or poverty.	Among majority, no change, but 30% adopted more structural view that problem is in establishment defects.
2. Use of conflict strategy for social change	Little effect on views. Most reject conflict as strategy both before and after.	Little effect on views. About half reject conflict as strategy both before and after.
3. Sources of problems in a Community Action Committee	About half changed views, most frequently deciding that the leader was the source of problems. Only 1/7 changed to a structural view.	About 2/5 changed views, mostly to blaming committee members for the problems. Only 1/7 changed to a structural view.
4. Priorities of "things-to-do"	Less than 30% increased priority of Human Relations Council and welfare mothers items; substantial increase in priority given to discussion of drug use and meeting with church school superintendent. Half of trainees decreased priority of Southern Asia relief item.	30% or less increased priority of Human Relations Commission and welfare mothers items, even less change in priority of other items.
5. Response to dissatisfaction in the congregation	More than 1/3 changed from adaptive to resistive courses as a first step, and only 1/7 moved in opposite directions on the second step. 1/5 moved in each direction. More than 1/3 also changed to pragmatic or personal reasons for such a course, while less than 1/4 changed to mission-based reasons.	Nearly 3/4 did not change their responses, but 1/5 did move toward a more resistive course on both first and second steps. 2/5 became more personal or pragmatic in their reasons, and only about 1/10 changed to mission-based reasons.

²Of the 71.4% who began with "no," 14.3%, or one-fifth moved to a "yes" response.

³Of the 44.9% who began with "no," 6.9% or nearly one-sixth, moved to a "yes" response.

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A similar absence of change is evident in looking at the reasons for one's position on the use of conflict as a strategy. In both JSP:I and JSP:II the majority retain their original views. Moreover, about as many moved towards greater objection as moved in the opposite direction towards lesser objection—pragmatic rather than moral—or towards approval.

Nearly all trainees thought a consensus-oriented strategy for seeking social change would be appropriate in some circumstances, and a majority in both JSP programs did not change their views on when to use the consensus strategy.

C. Problems in a Community Action Committee. Approximately 2/5 of the trainees in JSP:I and 2/5 of JSP:II trainees did not change their views on the sources of the committee's problems. Of those who did change their views among the JSP:I seminarians, most came to view the main source of the problem as lying with the leader; while among JSP:II, most of those who changed came to view the membership as the main cause of the committee's problems. Only about one man out of seven in each group came to the less obvious and perhaps more sophisticated view that the problem did not lie with the individuals, be they leader or members, but with the structure of the committee and the nature of its goals. From the training program's standpoint, however, the latter was the most significant of the causes of difficulty.

D. Priorities of things-to-do. No more than 30% in either program increased their rating of one or both of the items of most interest to the training program staffs: meeting with the Human Relations Council, and meeting with the welfare mothers. The lack of change in the desired direction is due in part to the fact that about 1/5 already regarded these items as "very important" and could not raise their rating any further. In any case, little change was effected in the ratings of the other ten items. For JSP:II seminarians little or no change was the modal (most frequent) outcome on all twelve items, and the majority outcome on nine. For JSP:I, little or no change was the modal response for eight of the twelve items, and the majority outcome on three.

E. Response to dissatisfaction in the congregation. The majority in each program and for both steps took the same course both before and after training. However, more do change to the course of resistance on the first step at least, than change in the other direction towards less resistance. Thus, at the conclusion of each

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program, a majority on each step would take the path of resistance (50% for JSP:I, 68% for JSP:II).

In addition to being asked what they would do, respondents were asked what basic convictions lay behind their choice. A majority (62% for JSP:I, 53% for JSP:II) did change the rationales for their response. Specifically, more changed to pragmatic or personal considerations than changed to rationales based on mission priorities, especially in JSP:II.

summary

The data of this study indicate that the Joint Seminary Program had little, if any, impact on the responses of trainees to the problem situations examined. The modal (most frequent) outcomes on virtually every measure was "little or no change." Indeed, in many instances "little or no change" was the outcome in a majority of cases. Moreover, for those situations where change does occur, it is generally more or less evenly spread in a number of directions, as many increasing as decreasing, for example. Thus, neither JSP can claim to have effected any extensive change in a given direction.

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summary of impact study

The impact findings must be regarded as only suggestive, due to the small number of trainees, the fact that only one implementation of each program is studied, and the absence of a true control group. Final assessment of the impact of the training must also take account of the number of trainees who entered the programs with scores already at or near the desired level. With these cautions in mind, a summary of the findings can now be presented.¹

1. activities.

The data reported above provide two suggestions concerning the impact of the programs upon the *activities* of their trainees. First, they suggest that a very intense program such as the nine month Cleveland Internship Program, does have a somewhat greater impact than less intense programs. The CIP had an impact on five of the twelve measures taken; no other program affected more than three. However, it should be noted that one of the two least intense programs, TCM:II, was more effective than were those of intermediate intensity, viz., UTC's 4-3-3 and the JSP.

Second, the data suggest that program impact on the clergyman's activity is modest at best. Two programs, TCM:I and JSP, had no positive impact at all. No program was able to effect change on a majority of the nine measures for which the direction of desired change could be defined. Moreover, the impact is confined to three of the four areas of activity measured. That is, where there is an impact, it is on how much time is spent on work concerning social problems, on what is defined as one's most important activity, or on the congregation's activities. No program was able to increase the frequency of contacts with secular figures involved with social problems.

2. attitudes

It appears that the more intensive programs were somewhat successful in changing the *views* of their trainees. Men in the nine month CIP program and the ten week UTC program did hold

¹This summary pertains only to the studies involving clergymen. No comparison group is available in the study of seminarians, making evaluation of their changes especially precarious.

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attitudes eight to ten months after the program was completed, that were somewhat different from those with which they entered the program. Both programs were able to change attitudes in two areas of great interest to them: the primacy of a social or prophetic witness and the willingness to regard the use of conflict and power as legitimate in the pursuit of social change. The trainees in the shorter four week program of MUST's TCM:II underwent virtually no attitude change.

3. skills.

The impact of the Cleveland Internship Program and the Urban Training Centers 4-3-3 program (the only two clergy training programs whose impact on skills is evaluated) appear to be alike in at least these aspects: 1. the greatest impact is on the ratings of the importance of various demands made on parish clergymen: 2. little or no change is made in views on the use of conflict oriented and consensus oriented strategies for achieving social change; however, the lack of change may be due, in both cases, to the relatively high number of trainees who enter the program with the "approved" or desired view and hence need little change; and 3. where changes do occur among trainees, they are often to a view already held by a substantial number of the comparison group, making the two groups more alike at the end of training than they were at the beginning.

PART IV

CASE MATERIAL FROM INTENSIVE STUDY

12

profiles of trainees

An intensive study was commissioned by the Clergy Internship Program, to describe its interns holistically rather than focussing on variables abstracted from persons. All of the data gathered on the activities, attitudes and skills of the fifteen CIP interns were reviewed. The responses of each on the forty major variables of the study were woven into a case study of relevant changes and continuities in his ministry. In addition, data were included from three questions added to the final trainee interview concerning the effects of CIP training on the way he does his work, as well as the long-range effects on his career. Several hundred pages of case material were thus prepared.

Re-analyzing the data in this way gave us a fresh perspective on the influence of action training upon clergy. This chapter records conclusions from the intensive study and presents two trainee profiles.

influence of training

Training tended to influence the attitudes and careers of CIP interns in several directions: increasing awareness of problems in metropolitan area, greater confidence in working with congregations and communities, and clarification of the urban minister's role.

Most felt they had become more aware of the problems and resources of the metropolitan area through their training experi-

case material

ence. Familiarization with the channels of communication, community resources, and identification of problems and issues enabled the trainees to deal more effectively with the metropolitan scene, not only as ministers but as participants. Many interns stated that they were able to handle such problems more effectively because they had been exposed to the nature of urban problems.

Several interns mentioned the importance of the training in building up self-confidence in working with the congregation and the urban community. Sensitization to problems and growing awareness of skills and resources appear to be important factors in enabling the intern to feel more confident in his dealings with his constituency as well as the other actors in the community. Several mentioned that the program was influential in helping carry out their work more efficiently following training, because they had become more methodical, critical and analytical in dealing with problems.

The action training program also helped interns to clarify and understand their roles as ministers in their metropolitan area. Several men felt this "clarification of role" was the most influential part of training. For several this was also related to the clarification and redefinition of the role of the church in today's society.

One intern summarized the influence of CIP: "Training enabled me to carry out work more methodically, relate problems with theology, gain more knowledge about many city issues, and remain tranquil when others get frustrated."

This statement reflects the general feeling among the interns studied. It suggests that training was important because it helped them to become confident *actors* on the urban scene rather than just peripheral chaplains.

trainee profiles

Summaries of the profiles of two trainees, under the fictitious names Charles Rath and John Kelley, are presented below to illustrate the use of our research instruments to study trainees as individuals over time. These profiles were selected for presentation primarily because they show different patterns of change and non-change with respect to program goals and because the changes in question are neither extreme nor unique. In selecting the two profiles to be presented, care was also taken to choose men of different religious affiliations and whose personal characteristics would not readily identify the real individuals. This last criterion was important because we had promised to preserve the anonymity

of all research subjects.

Charles Rath. The activities, skills, and attitudes of Charles Rath, a Protestant pastor, demonstrate a positive change in regard to the goals of the CIP. The changes are not great, but they are in significant directions. Through his training, Rath has become more interested and active in the problems of metropolitan areas and feels more involved and effective on the urban scene.

Rath's primary activity prior to CIP training was evangelical—for example, he spent fifty percent or more of his time trying "to win unchurched people." His efforts in "reaching out to persons in homes where there was evidence of need" represented a major method of drawing in new people. All the other activities mentioned prior to training dealt with some type of parish work, and he spent little of his time on social problems in the metropolitan area. In fact, he developed a "disdain for community work" and felt that his congregation deserved "the lion's share of my time." Eight months after the completion of training, Rath is still devoting the majority of his time to his congregation, but he shows a marked increase in the time spent working on social issues, largely caused by his growing involvement in the housing needs of minorities. While in training, he became associated with a fair housing organization and now acts as a sales agent for this group, helping to locate homes which Negroes may buy in largely white communities.

Rath's work in the community did not involve him in contacts with governmental officials either before or after the training. However, since becoming deeply involved with housing problems he has begun a series of contacts with private citizens, and these have borne fruit in terms of influencing people and establishing a development corporation in the community. With the exception of agencies directly related to problems of housing, he seems to be drawing on largely the same sources of support and aid which he described before training.

Little change is reflected in the activities of Rath's congregation either in its support of a secular group or organization or in the type of program available for informing his congregation about social problems. Before and follow-up interviews indicate that Rath's congregation is supportive to several "traditional" groups, e.g., a maternal health association, the Boy Scouts, and a day nursery. The type of program for informing the congregation on social problems remains the same in both surveys. Items concerning "general community problems" are discussed at a "monthly members meeting" and are mentioned in the parish paper. In

case material

general, Rath has a very positive attitude toward his ministry. Both before and after training he rejects any idea of leaving his ministry, which he finds "a very challenging opportunity." Eight months after training he feels that "with the social sensitivity and relevance I've gained from CIP, I can justify my role as a minister a great deal better than ever before." He also indicates that he has "found personal satisfaction and harmony I couldn't find in another job!"

When questioned about "what the clergyman can uniquely contribute to effect social change," Rath's pre-training response described an "additional dimension — serious concern for the total man rather than attention to specific needs." His later reply suggests a similar viewpoint: that the clergyman is "less hard-nosed" and is "more people-oriented."

Rath's responses to problems in analysis and strategy do not show major changes except in his proposed responses to congregational pressure. Pre-training responses suggest that the pastor should "do more counselling and calling with the understanding that someone in the congregation's Social Concerns Committee would help out with the welfare program." After training, he shows increasing awareness of means to deal effectively with problems within the congregation. The pastor should not alter his position although he should "justify his actions." Also, "he should meet with the dissident group and listen to their criticism," but under no circumstances should he alter his position. If these efforts fail, the pastor should "resign."

At each time of data gathering, Rath suggests that racial conflict is the major social problem in his metropolitan area. The reasons he gives sound very similar: white arrogance, lack of law enforcement, prejudice, etc. He consistently points to "establishment" institutions as holding the key to the alleviation of the problem: financial, government, and employing. The training does not change his opinion that a conflict strategy is inappropriate, and that honesty and trust are important as effective means for clergymen who seek change. Immediately after training he also rejects consensus strategy, suggesting that "honest discussion" often leads "to people being easily duped out of good positions by fast talking executives." Eight months later, however, Rath again accepts consensus strategies as appropriate in nearly all situations.

Training seems not to have helped him analyze the causes of committee problems. He seems unconcerned with this issue (as described in the vignette used in the testing instrument), and the focus of his attention is on procedural matters. Like many other interns, Rath's priority setting for his own work stresses equally

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pastoral care and social problems concerns. His reasons for placing "meeting with the Human Relations Council" high on the list change markedly. Before training, he appears to be defending "block busting" as an essential part of community change, whereas after training he wants to pressure the council about the severity of housing segregation problems.

Rath's attitudes on theological issues and the church's mission do not change significantly between the before and follow-up tests. He does, however, show significant movement on four social scales, probably reflecting his increased involvement in social action. He shows a stronger recognition that social problems must be attacked structurally, particularly with governmental action, and he is less likely to insist that individual responsibility in work and family is antithetical to receiving public aid. He is more appreciative of good effects from Negro rioting and less likely to attribute it to hoodlums, delinquents and subversives, and he also shows greater appreciation of the positive emphasis placed by the youth culture on spontaneity, openness and human value.

In questions regarding the effect of CIP training on his career and ministry, Rath suggests that CIP was the "most influential factor" in increasing his involvement in social relevance. It served as "a constant reminder that we [clergy] are very much in the world, and responsible actors on the world scene." He now sees his role as one of "influencing others" instead of giving all of his priorities to his church.

John Kelley. John Kelley's ministry shows a significant change in the scope of his activities from active involvement in working on social problems within the metropolitan area to intensive involvement in interdenominationally oriented social activities, more controversial in nature. As curate in a Roman Catholic suburban parish before training, Kelley was principally involved in working with youth and young couples. Following training he became deeply involved in an ecumenical activist group concerned with the urban crisis, a group ministry designed "to direct resources of the church to community problems," and a faction within the Catholic interracial council seeking to shift attention from integration to white racism. These changes are also reflected in the fact that much of Kelley's support came from agencies and church authorities prior to training, whereas afterward he tends to place such "establishment" groups in the category of obstacles or hindrances.

Kelley's contacts with public and private leaders also tend to show a change reflecting his move from traditional social action

(youth work) to more structure oriented issues. After training he developed a number of contacts with state officials and became more involved in controversial social action. Moreover, his congregation was involved in no less than five community group relationships after Kelley's training, whereas he reported no such involvements before. There seems not to have been any increase in communication channels to "inform the congregation about important social issues," following training. When asked what he as a clergyman can uniquely offer to the process of social change, Kelley's pre-training response referred to "bringing my interpretation of the Christian method or solution to a problem." Afterward he focused more on his ability to use the resources of the church: "moral force and political, economic support of the church, in effecting needed change."

In each case, Kelley indicates that he has considered leaving the ministry but has not left because he is hopeful of performing a "creative ministry," i.e., "I have hope that I, with the help of other priests, will be able to change certain church structures to allow changes which I think are important." This hope for performing a "creative ministry" is also a major factor in determining Kelley's general attitude toward his ministry. In the before interview, he is hopeful that he will be able to have a more worthwhile ministry. Eight month follow-up responses suggest that Kelley is unsure of how successful his ministry is. In this interview he reports very mixed feelings although he feels that he has "developed freedom of movement within the ministry that allows him to perform what he feels is effective work." Five months after the follow-up interview, Kelley requested laicization.

In responding to tests of analysis and strategy skills, Kelley does not show important changes. His analysis of problems in committee work tends in each case to focus on communicative and procedural reasons, with focus particularly on "confusion of goals" and the need for training in group skills. His suggestion in the follow-up inventory that the chairman ought to get a new committee may indicate Kelley's own impatience with a gradualist approach. A similar conclusion may be drawn from his increased acceptance of direct confrontation with dissident members of a congregation, if he is unable to win support from influential members.

Kelley accepts throughout that a conflict strategy is an appropriate means of seeking social change. Some change, however, is reflected in his suggestions for its use. Before and after data indicate that it is most appropriate when human rights are at stake,

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e.g., "protection of a group's own power and self-interest when no other means are available." Eight months later he implies that a conflict strategy should be used only when the opposition would not be moved in any other way, suggesting that Kelley views the strategy as a means of counteracting an opposing group.

In his work priorities, Kelley tends to choose the same items at each stage of testing, although the organizing of relief supplies for Southeast Asia moves from high importance before training to low importance eight months after training. His reasons for this and other changes show little change in the underlying dynamics, with degree of urgency and number of people affected being the criteria. He places social problem issues (Human Relations Council, welfare mothers, article on urban problems) at the top, along with a pastoral concern (a pregnant girl). Organizational issues in the congregation fall at the bottom.

Kelley's attitude scores reflect erratic movement, with negative change suggested in several areas. The most significant change shows a growing certainty about his role as a clergyman. Further changes include a growing interest in working on social oriented activities, particularly his positive movement on the scale reflecting the primacy of social witness. There is some evidence of confusion in Kelley's theological views, however. He tends more to reject traditional language and membership as meaningful, while at the same time he affirms more strongly the opposition between the institutions of men and the will of God. The latter change seems to contradict his post-training affirmation that Christians, whether clergy or laity, best express their loyalty to Christ through accepting their social and political responsibilities (primacy of social witness scale).

Kelley also changed significantly on five social attitude scales, in directions which show further evidence of confused views. He increasingly supports values of the youth culture and the desirability of increased exercise of power by the underprivileged, and he grows more alienated from public officials and their disinterest in the problems of the average man. However, he also tends to put the blame for social ills on immorality or individual differences rather than structural problems, and he shows decreased support for income maintenance programs and other governmental efforts to reduce poverty.

John Kelley thus shows significant change toward involvement in social structural problems through interdenominational channels, hopeful but somewhat uncertain attitudes toward his continuing ministry, relatively little change in analysis and strategy

case material

skills, increased commitment to the primacy of social witness in the church, and erratic and perhaps confused changes in theological and social attitudes.

PART V

SUMMARY AND IMPLICATIONS

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summary of findings

The analysis of relationships among attitudes, activities, and skills provides the first major block of findings (Part II). This analysis was done with data gathered in advance of the training, so it reflects the characteristics of 142 trainee recruits before they have been influenced by the training, as well as 41 comparison group ministers. While the sample is in no sense random, we believe it is both a representative group of men entering action training programs and also a significant sampling of the younger, more activist American clergy. The majority of clergymen involved are well educated, white and under forty, serving middle or upper class white congregations. The measures of activities, attitudes and skills are fully described in earlier chapters, as are the research procedures. A summary of the variables used is printed inside the back cover of this volume.

Recruits whose attitudes and activities already approximate desired outcomes of training may be considered "pre-program successes." For such men, who are relatively close to the goals and views of the program, training would better focus on reinforcing rather than changing their attitudes and activities. We found that the proportion of pre-program successes in a program tends to vary directly with the extent of time commitment and the degree of disruption of normal activities which the program required of interns. Using as a norm the whole sample of clergy studied, only one of the shortest programs showed a high proportion of trainees whose initial orientation the program would want to redirect rather than simply to support and strengthen.

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summary of findings on relationships among variables

When they began their action training programs, the ministers in this study reported time-use patterns which emphasized pastoral work most, although moderately high proportions report extensive time spent on social problems, administrative tasks and priest-preacher roles. In spite of their tendency to identify race and poverty as the major problems in their metropolitan areas, more than half of them cited as their most important activities in recent months either traditional clergy roles (priest, pastor, preacher, etc.) or traditional social service activities (charity, youth programs, etc.). Many of the ministers reported contacts with local officials and with important private citizens in working on social problems, but relatively few had contacted state or federal officials in such efforts. About a third of the ministers reported no programs to inform or involve their congregations regarding efforts to solve social problems. Half said their congregations had no direct or supportive relationship with any secular group.

In terms of what the respondents took as the most important activity of their ministry, three different work orientations appeared. Of every ten men, five regarded traditional clergy roles or non-controversial social service activities as most important, three were involved with contemporary social issues such as race, poverty, abortion or divorce laws,¹ one focused on denominational or interdenominational work relating to church structures, and one could not be classified. These three work orientations are related to different patterns of time-use, contacts with local figures, and attitudes on key issues. Those who regard traditional parish roles or social service as most important spend more time on preparing for or leading corporate worship and more time on pastoral calling or counselling than do men who cite an involvement with a contemporary social issue as most important.² On the other hand, contemporary issue men spend more time working on social

¹These involvements range from palliatives (e.g., directing church study groups) to reform efforts (e.g., working for fair housing legislation) and militant action (e.g., organizing boycotts and strikes).

²These three work orientations refer to the stated importance of a given activity rather than to the amount of *time* actually spent on it. Indeed, as shown in Chapter 3 (p. 32) our data do not suggest an inverse relationship between time spent as pastor and on social problems. Rather, time spent on social problems seems to be at the expense of administrative work rather than of pastoral work.

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problems in the metropolitan area than do those who cite traditional roles or social service as most important. The former also have more contacts with local public and private officials on matters having to do with metropolitan problems. The third group, those citing denominational or interdenominational work as most important, have a different pattern of time use and contacts concerning social problems, one which tends to fall between the other two groups.

The three types did not differ significantly in their attitudes on theological questions, nor on the degree of their role satisfaction or uncertainty. However, differences do occur on attitudes toward the mission of Christians and of the church in society. The traditional parish or social service oriented clergymen tend to reject an activist stance which would obligate them to partake in social reform movements, while those involved with contemporary issues support such a stance. Again, those citing denominational or interdenominational work as most important tend to fall between the other two groups.

Other significant findings may be summarized as follows:

1. Relationships between analysis and strategy skills and the activities or attitudes of clergy are relatively weak, particularly as the skills are applied to more specific and focused problems. However, where the problem situations involve conflict and controversy, differences in attitude and activity do seem to influence the type of strategy preferred. For example, a man's decision whether to resist or adapt to the congregation's criticism of his social activism is related to several measures of his attitudes (Chapter 5).

2. Although the ministers tend to see power centers (government officials, politicians and private action groups) as key agents for the alleviation of social problems, they do not often see them as sources of help in their own problem-solving work—in fact, many clergy feel they will be working outside the power centers in overcoming obstacles.

3. About half of the ministers reject conflict strategies outright, preferring persuasion and education when working on social problems. Some who reject a strategy of conflict or confrontation do so because of moral principle, while others say pragmatically that it would not get the desired results. The latter group tends to resemble in attitudes the ministers whose strategies include conflict and confrontation. The data suggest that the degree of involvement with social problems is greater among ministers who approve the use of conflict and confrontation (see Winter, 1970). Other

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attitudes linked to high involvement in social reform are belief in the legitimacy of clergy action in the secular arena, and sympathy with the immediate goals of the reform movement (see Winter, 1970).

4. Evidence from activity and skill measures suggest that pastoral concerns are somehow central to the work of virtually all clergy, whether they are social activists or not. Time-use patterns show negative correlations between time spent on social problems and on administrative or priest-preacher activities, but there is no such negative correlation with pastoral activities. When trainees were asked to rank twelve ministerial tasks, their ratings also show the high value placed on pastoral care tasks by ministers of all persuasions.

5. When asked to develop strategies to deal with the congregation's resistance to its pastor's activism some men tended to choose only *adaptive* responses modifying their own views or actions, others advise only *resistive* responses in which they seek to change the views of the congregation or otherwise to circumvent the criticism without modifying their own positions, and some men choose both. Those who advise not yielding to the congregation's criticism tend more to show liberal attitudes on secular issues, to favor activist policies and the use of conflict strategies, to see the church as an inhibitor of social change and to spend less time on administrative work and more on social problems. On the whole, ministers whose concerns are with contemporary issues do not recommend adaptive responses as often as ministers with traditional views and activities (Winter, 1969).

summary of impact findings

The evaluation of training impact included some aspects of at least five programs: CIP, UTC 4-3-3, MUST's JSP, TCM:I and TCM:II. Two other programs, UTC's nine month program and its March one month program, were to have been studied, but the return rates of instruments distributed after training were too low.

On most of the variables a "desired outcome" direction of change could be identified. Training program staffs generally preferred involvement with contemporary rather than traditional issues and activities, more liberal and activist stances, greater engagement with secular agencies and leaders, increased sensitivity to the structural and societal dimensions of problems, and greater appreciation of the strategic use of power and conflict in problem-solving situations. Perhaps the best way to answer the

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question of impact is to look at the variables which our analysis showed are clustered. The principal clusters were identified as traditional-parish, contemporary issue and church structure orientations.

Analysis of changes in scores between the beginning of training and a time eight to ten months after the end of training shows that CIP interns, in contrast to the comparison group, moved toward the contemporary cluster in the following ways. They tended to spend more time on social problems, to define contemporary issues as their most important activity, to sustain high levels of contacts with secular authorities, and to develop more programs to relate congregations to secular groups: to become more liberal on attitudes regarding the primacy of social witness, the church as inhibitor of change, commitment to social reform, and the support of a guaranteed income; to have continued (but not increased) acceptance of conflict strategies and the importance of resisting congregational pressures against activism, and to have developed more sensitivity to structural problems in community and group work. Of course, changes in the desired direction are not all of the same magnitude, nor do they affect every trainee. The above are tendencies based on grouped data. Little regression was noted in terms of movement away from the desired outcomes. No significant changes were found on theological views, most attitudes on secular issues, and attempts to inform or involve congregations in social issues.

The second most intensive program was the UTC 4-3-3, which also showed some changes toward the contemporary issue cluster. Although they did not significantly increase the proportion of "most important activity" responses dealing with social problems, they were much more likely in the follow-up interviews to identify contemporary issues as the most important problem areas, and they likewise maintained a high level of local official and private citizen contacts in working on such issues. No significant increases occurred in time spent on social problems, however, and they regressed in number of contacts with state officials. Their attitudes became more liberal on the primacy of social witness, the legitimacy of conflict as a Christian method and on the use of secular knowledge in mission, and they moved toward more structural responses in dealing with committee problems, though not in diagnosis of community problems. Although they did not increase the congregation's relationships to secular groups, they did set up programs to inform and involve the church regarding social problems. By the time of the follow-up testing, therefore, UTC

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trainees show changes similar to, but less extensive than, those of the CIP interns in activities, attitudes and skills.

The TCM follow-up returns were too few to allow analysis either of the skills changes for TCM:I and II, or the attitude changes for TCM:I. In terms of activities, TCM:II moved men significantly toward "contemporary issue" definitions of social problems and toward more time spent on social problems. TCM:II alumni also tended to set up programs to relate their congregations to secular groups. They increased commitment to social reform, although no other significant attitude changes were found. Neither their level of contacts with public and private leaders nor the programming of information on social problems in their congregations increased significantly.

TCM:I men showed no movement toward desired training outcomes and in fact regressed on their definitions of major metropolitan area problems, their level of contacts with state and federal officials, and their churches' relationship with secular groups. They also tended to give significantly more time to pastoral concerns at the time of follow-up testing.

Due to inadequate returns of completed instruments, the JSP effects on *clergy* were studied only for activities, where no significant changes were found in the direction of greater time use on social problems, concern with contemporary issues, frequency of contacts, or congregational programs. Activities measures were not appropriate for the *seminarian* JSP trainees, but we examined their attitude and skill responses at the close of the training programs. As in each of the other programs, the *primacy of social witness* scale showed significant increases, and JSP II seminarians also became more liberal on several other mission scales. Both groups increased acceptance of a guaranteed income, and JSP I students showed liberal attitude shifts on two secular issue scales. The seminarians increased in resistance to congregational criticism, and tended to emphasize race, poverty and structural problems more in the metropolitan area, but the increased sensitivity to structural issues did not show up in their analyses of committee problems. In general, their priorities in ranking work tasks did not change nor did their views in the acceptability of conflict as a strategy.

The most general finding is the most obvious: that the more intensive programs have the greater effects upon the activities, attitudes and skills of trainees. CIP and UTC 4-3-3 showed greater effects than the less intensive MUST programs in each area. The effects of each program are somewhat reduced because of the

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number of clergy who began their training with characteristics already resembling the desired outcomes of the programs. The category of "stable maximum," those who were pre-program successes and sustained their high scores in the after and follow-up testing, appeared in consistently large numbers in four types of activities: contact with important private leaders, definition of contemporary issues as most important activities regarding social problems, creating congregational relationships with secular groups, and developing programs to inform and involve the congregation in social issues.

None of the programs was able to change a majority of the nine evaluative measures of *activity*, and none succeeded in increasing significantly their trainees' post-program contacts with leadership figures outside the churches.

Regarding the *attitude* measures, the clergy tended to cluster at the more liberal ends of several scales, and on one, *church stance on poverty*, the proportion of men already at a maximum score precluded any significant amount of change in the desired direction. On the whole, the *primacy of social witness* scale proved the most consistent indicator of attitude changes among trainees, and two others showed stability of changed attitudes between the conclusion of training and the follow-up eight to ten months later: the *church as inhibitor of change* and *acceptance of a guaranteed income*. *Legitimacy of conflict as a christian method*, and *commitment to social reform* also picked up post-training changes. Theological views of trainees showed no greater changes than those of the comparison group.

In the follow-up measures of *skills*, only modest impact could be detected. Trainees' use of conflict and power strategies and their preference for resisting congregational pressures against activism were high at the beginning of training, as was the priority they would give to community action tasks (particularly among CIP interns). Among CIP and UTC trainees in particular, the following three points can be made: the main area of change observed was in the ranking of twelve activities; there was relatively little change in the other areas; and the other changes which do appear tend to be in the definition of the major problem area and analysis of committee problems. On these latter two variables, the comparison group began with a high percentage of pre-program successes (i.e., those with responses desired by the programs), and the trainees tended to become more like the comparison group.

The intensive analysis of CIP intern case studies (see Chapter 12) suggests several nonquantitative effects of the training. In general,

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the training reinforced pre-training directions in which the men had been moving. Most men became more reflective and analytical about their work and their world, and less accepting of stereotyped views and expressions. Even men who did not change significantly more than the comparison group toward desired outcomes seemed nevertheless to become aware of another, activist role for the minister. In each person's responses, viewed longitudinally, a "tinge of change" develops, for example through small increases in social activism or the appearance of programs to inform or involve the congregation. All of the men either increased their participation in less traditional roles in the ministry, or they became more sensitive about the possibility.

Finally, the case studies showed that most of the changes in the desired direction among interns were partially influenced by non-training factors, such as new job opportunities, family involvement in social problems or developments within the church organizational context.

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six issues in program evaluation

Evaluation research is a field still in its infancy, and its progress depends often upon shared experience more than established canons of procedure. In this spirit, we have selected from the many issues of continuing importance six which call for special comment here. They have to do with the definition of the research to be done and the conditions of fruitful collaboration.

1. The involvement of program staff. From a methodological standpoint it is risky to involve program staff in an evaluation of the program. It is a very small step from active interest and assistance to unwitting influence of the outcome. At the same time, it is virtually impossible to evaluate program results unless someone has helped to define the criteria in ways consistent with the purposes of the program. Because the action training movement was so young, and its objectives still in process of formation, we felt it essential to have high involvement of the program staff at each stage of the research. In the design of the study, the development of instruments, the interpretation of the study to participants, the definition of intern and control samples, the administration of instruments, the building of code categories, and the interpretation of findings we sought to involve the staffs of all three centers. These efforts ranged from personal interviews and telephone conversations to recorded discussions and the circulation of materials in draft form. For example, in the building of the skills instrument a sheaf of possible items and case studies was circulated to the centers' staffs, who were asked to help in distinguishing a more skillful from a less skillful response and to identify their own criteria of "success." Similar efforts were made at many points. In particular, as findings became available they were shared with the same staffs who were encouraged to use the instruments and the findings (and even the researchers) in the training process. We were particularly fortunate that advisory committee members showed little defensiveness toward evaluative findings, since hostility to evaluation research is a frequent problem in studies of this type.

At least four benefits stemmed from these efforts to engage program staff in the research process. First, those whom we successfully involved came to understand the study best and maintained their interest in it. This understanding and interest led

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to the second and third benefits: willingness on the part of some to spend considerable time and thought in helping to develop criterion measures, and serious attention to getting intern participation in what at times was a demanding series of test procedures. The fourth benefit was that we could see the use of the instruments and of early findings and could benefit from the reactions of interns and staff to them.

2. *Models of research.* At least four different models were operative at different points in our study. Each has merit but not all could be carried out. We began with an *impact study* in which the effects of training were to be measured using a standard evaluation design: pre-test, post-test, and follow-up, with matched controls. In early 1967, one of the sponsoring centers pressed for a *process-outcome study* model, in which the relationship of particular program components to particular outcomes would be emphasized. At first this simply sounded like an extension of the study, but it soon became evident that radically different methods would be involved, requiring either controlled sub-analyses of intern groups or intensive researcher participation in the programs. We finally decided that the size of the sample made sub-analyses of training outcomes impractical, and that the participant observation methods required to approach the task on a case study basis were beyond the resources of the project.

A third model would *analyze relationships among the variables*, using the "before" data. This analysis assumed that training programs are best designed if they are based on an accurate understanding of the phenomena with which they deal and which they seek to influence. For example, if it were found that clergy do not engage in certain activities unless they have certain attitudes, then it would be well for a training program interested in participation in these activities to focus some of its efforts on the creation or maintenance of the attitudes in question. Moreover, the training centers could learn a great deal about clergy entering the process, and their needs. One of the strengths of this study is that the advisory committee accepted this recommendation, even though it further modified the design of the study.

Still a fourth model of research called for *intensive case analysis* of trainees, concentrating on the way many variables fit together for each person over the sixteen months spanned by the data. Although our resources did not permit this for all participants, case analyses were done for the CIP interns.

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The results of the variable analysis, the impact study and the case analyses appear in Parts II, III and IV, respectively.

3. *The criterion problem.* No question is harder to deal with than the definition of a successful outcome of clergy training. We made strenuous efforts to solve this problem, but in spite of the good will and concentrated thought of several program staff members, we never achieved full clarity about evaluation criteria. There is nothing unusual about this—it is reported in nearly every evaluation study. The difficulty of the problem really has three dimensions. In the first place, it is rare that training is undertaken with clearly stated objectives which can be related to measurable outcomes. The sponsoring programs varied in their clarity on this point, and they also varied in the degree to which staff members were of a common mind on the objectives. As often happens, the evaluation process was valuable to program staffs in forcing more careful definition of objectives.

A second level is the difficulty in conceptualizing variables, once the objectives have become clear. It is one thing to say that sensitization of clergy to urban problems is an objective, but it is quite another to state what characteristics of the individual or of his performance will change when he becomes sensitized—that is, how to recognize a sensitized clergyman. Our efforts to develop a skills instrument which would tap the dimensions of successful training outcomes were spent largely in wrestling with this problem. That instrument, once developed, still proved to be the hardest to work with in coding responses, however. This was because of the third level of difficulty, the actual technology of measurement. Even if success criteria are clearly stated and the variables adequately conceptualized, it is often a baffling problem to fit concept to reality through measurement. These challenges were best resolved in the attitude instrument developed in this study, which is highly valuable precisely because the problems of purpose, dimensions of interest, and measurement procedures were clearly solved.

Attempts to develop criteria for impact measurement proceed very slowly, especially in light of the rapidity of developments in training. We hope the steps taken toward criterion definition in this study will move the whole process a little farther. In a way, evaluation researchers are still in the position defined by Melville Dalton (1964) of seeking "successive hypotheses, seriously developed and significantly applied, (which) can move us from larger to smaller failures."

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4. *The problem of controls.* Evaluation studies invariably raise the question of extraneous effects: whether observed outcomes have been influenced by social or cultural events unrelated to the program being evaluated. Our method of getting at this problem was the traditional one of a control group, completing the study instruments in the same manner as the trainees, but not exposed to the training itself. The difficulty we encountered is also not unusual: no one especially likes to serve as a measurement stick, particularly if it requires a lot of time and mental effort. By having trainees nominate their own matching controls on pre-established criteria, and by offering \$2.50 for each instrument completed, we hoped to increase motivation to stay with the study until the end, but we were only partially successful. The net effect is that both the nominating procedure and the attrition in the control group have made us more inclined to regard it as a "comparison" group and to be conservative in our claims for a carefully controlled study.

The larger significance of this dilemma is that the use of uninvolved and relatively unmotivated persons for control purposes seems likely always to be a vexing problem. If program directors and funders want controlled evaluations, as they ought, we believe they must look to more sophisticated, and in many ways more demanding, control designs than we could implement within the scope of this study. For example, very similar programs can be undertaken with different groups, or different programs with highly similar groups, which then serve as controls for each other. Again, two groups can be recruited at the same time but trained in sequence, so that the later group can serve as control for the earlier. Close integration of program and research design is essential for such plans. (For a definitive treatment of designs in educational research, see Campbell and Stanley, 1963).

5. *Replication problems:* For evaluation to be most valuable, there must be assurance that the training program being studied is fairly typical of other programs to be conducted. We ran into replication problems in two ways. First, with one exception we only studied one implementation of each type of program, and there is considerable evidence that both process and trainees are rather different from one year to the next. Findings on one internship might vary significantly from those on its successor.

Second, in several cases the training objectives themselves appear to have changed, so that the program we studied is no longer being implemented. In fact, UTC and MUST have shifted their training

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focus rather sharply, and CIP will soon complete its five year life as a demonstration project. These changes mark the limitations of evaluation research on rapidly developing programs.

6. *Preconditions.* Interorganizational research does not just happen. For a complex project to be conceived, planned and negotiated into existence, we found that four elements must be present. A. There must be a coalescence of interests – not just intellectual interests but vested interests of the parties involved. It was not possible to plan seriously until both the researchers and the training centers found a center ground of mutual benefits. B. Someone must take initiative, pushing against all the busyness and inertial resistance to getting involved. Hadden and Mills took this role in the beginning, but once the coalescence of interests was clear, Kraemer of UTC picked up the ball and ran with it. His memoes of late '66 and early '67, coupled with his willingness to put research money into action immediately were a major factor in completing plans. C. Money must be available to begin. It may be a relatively small amount, serving as seed money for the gaining of a larger grant, or it may be in the form of a down payment on later obligations, but someone must have enough resources to employ the needed help for major project development. The availability of research money from UTC, coupled with the willingness of the Ministry Studies Board to commit staff time to project development, saved months of possible delay in beginning the study. D. Finally, a quality of good will among the interested parties is essential, particularly where negotiations are taking place between independent organizations working in the same field, and where funding is not simply by a major grant but must be squeezed in some way from the limited resources of these groups. The completion of the study is itself a tribute to the many small acts of mutual trust and assistance growing out of this collaboration among training centers. The formation of the Action Training Coalition in early 1968 was in part the outgrowth of the same spirit and was materially aided by the successful collaboration of the three largest centers in this research.

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implications for training and future research¹

A multi-faceted research project like Research on Training for Metropolitan Ministry (RTMM), as reported in this volume, tempts both observers and participants to press the findings for evidences of movement or direction that are greater than they are capable of indicating. However, the net result of having asked and sought answers to several sets of questions is to be presented with new questions, some of which are more refined than those with which the study began and others which lead into wholly different avenues of inquiry or effort.

The implications to be discussed in this chapter are those which have been suggested to one member of the Advisory Committee during his three and a half years of association with the research project. In most cases they are direct suggestions based upon the data and analysis in the study reports; in some cases they are associated thoughts of importance for action training that have been triggered by the data and analysis. Some of the implications of the RTMM study need now to be checked by further experience and study in the same direction, while others will require a shift of attention and the development of new hypotheses.

1. participants in action training

A. RTMM focused upon the clergy who were being trained by the three sponsoring training centers during the 1967-68 program year. According to the profile already summarized (Chapter 3), they were largely well-educated (college and seminary), young (under forty years old), white, Protestant, with an urban or suburban childhood, and serving at the time of training in a white congregation with a majority of white-collar, professional or managerial members.

Implications: a) Trainees with upbringing and past experience in metropolitan areas should require less orientation and exposure to urban problems, and more specific understanding of the operation of urban institutions, and models of personal and

¹George D. Younger, who wrote this chapter, is Acting Director of MUST and represented that center on the RTMM Advisory Committee.

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corporate mission in urban society. b) Trainees in the under forty age bracket appear to be the principal source of leadership in creating and responding to social change. c) White Protestant clergy serving white congregations that are made up largely of those who have already achieved some measure of security and status in the United States could use training that prepares them principally for their role within the dominant culture and institutions of the society, and for making response to social change that is being demanded by other groups that are presently victims within that society. d) Clergy serving congregations made up of economically depressed groups and racial minorities also need training, although they do not show heavily in the groups receiving it during the 1967-68 program year studied in these three training centers. Different patterns of recruitment and support for trainees may be necessary to achieve this, as well as some shifts in training personnel.

B. The most important attitude variables that related to the patterns of time use by clergymen described their views on the mission of Christian institutions and individuals (Scales 4-11, Chapter 3). According to the analysis of relationships between activity measures and attitude scales, "clergy tend to find patterns of time-use which are compatible with their views on what they and the church ought to do."

Implications: a) Recruitment for training programs should be made with an awareness of the potential trainee's present understanding of the mission of Christian institutions and individuals. b) Training should seek to make this understanding visible, and relate it to the various forms of personal and corporate action which are being explored as strategies for the church, its clergy and its members.

C. An interesting sidelight hidden away in the description of some of the clergymen studied in RTMM is the indication that only one group can really be classified as "organization men" in relation to the church as an institution. These are the relatively small number (19 out of 162) who gave denominational or interdenominational work as their most important activity. Like the contemporary issue oriented clergy, they tend to spend relatively little time in doing administrative work for their congregation, but their contacts with important private citizens and government officials in the metropolitan area are relatively few.

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Implications: a) The very clergy who are most likely to be visible to denominational officials and ecumenical leaders are not the ones who have developed a stance that relates significantly to metropolitan issues. Training programs that involve this kind of clergy or which receive them from sponsoring church organizations will be likely to have greater difficulty in moving them to significant involvement than they may be inclined to expect. Increased performance in church structures does not predispose to increased involvement in metropolitan issues or institutions. b) To the extent that programs are sponsored and directed by church officials who also share this background in their own service as clergy, training may be misunderstood by those officials when it attempts to deal significantly with issues in the wider society as well as those within religious institutions.

D. The willingness of clergy to consider and use conflict as a strategy both in the church and in urban society shows up throughout the study as an important characteristic of participants in training programs. Analysis of the skill measures (Chapter 2) shows that even before training, those who are willing to undertake a conflict strategy to produce social change are those whose attitudes favor activist policies and conflict strategies, and whose activities are more heavily devoted to work on urban issues. Further analysis of the reasons given for opposing a conflict strategy (Chapter 3) shows that there is a distinct difference between those who have moral grounds for rejecting a conflict strategy and those who have pragmatic grounds. The latter are much closer in some attitudes to those who would choose conflict, only they have a feeling that it "cannot work" or that there is a more effective alternative.

Implications: a) Training will have to take more careful note of the basis on which clergy trainees rule out conflict as a strategy. Those who oppose it on principle will have a different range of tolerance for its use than those who oppose it on pragmatic grounds. b) Careful track should be kept of the development both within and after training of those clergy who are unwilling, whether on principle or by predisposition of experience and personality, to consider conflict as a strategy, rather than cooperation and persuasion. If training is able to change this view to one of approval (as seems to have occurred with some in the Cleveland program; see Chapter 4), it would be important to identify why it has happened and whether or not it persists.

2. The nature of ministry

A. Careful consideration deserves to be given to the chart which diagrams the interrelationships among activities of the clergymen studied and the programs of their congregations (Figure 1, Chapter 3). First, it is necessary to consider the way in which the evidence from the RTMM study dispels the commonly held belief that time spent on social problems in the metropolitan area takes away from time spent as priest-preacher or pastor. The only two activities which seem to have a negative effect on each other are time spent in administrative work for the congregation and time spent on social problems. This leads to the description of two patterns of clergy activity – Pattern A, which devotes more than 10% of time as a clergyman to work on social problems within the metropolitan area, and Pattern B, which spends more than 10% of that time doing administrative work for the congregation. This analysis is reinforced by the finding on the skills measure of things-to-do, in which most of the respondents selected as the most important at least one of the items requiring pastoral calling for counselling. In addition, both administrative work and preaching and teaching were listed lower than pastoral and social action concerns by most of the clergy studied.

Implications: a) Ecclesiastical supervisors and others concerned for the role of clergy in today's world should cease dragging out the "red herring" that social action and concern for social issues in urban society will "interfere" with either a minister's perception or performance of his role as pastor, preacher and teacher.

b) Although H. Richard Niebuhr's description of the "pastoral director" has been a model for clergymen over the past decade, serious question needs to be made of any assumption that administration is a major ministerial task. c) Training centers will need to consider more carefully how they can work with those clergy who devote important amounts of their time to administrative work for the congregation (Pattern B). Some prove to be able to spend more than 10% of their time on both social issues and congregational administration, but others may not be able to shift their emphasis from one activity to the other. d) More attention needs to be given to the interrelationship of pastoral calling and counselling with more structured approaches to Christian witness and service. Those who have been working in clinical pastoral education may have something to contribute to action training, as well as to receive from it, if a dialogue is begun on this issue.

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B. The most important activity reported by the ministers studied is most closely related, according to this analysis of interrelationships, both to the amount of time which the clergyman spends on social problems in the metropolitan area and the frequency of his contacts with government officials and important citizens concerning those problems – as well as to eight measures of attitudes, primarily related to Christian mission and secular matters, and not at all related to his views on God-man relationships or his uncertainty or satisfaction with his own role as a clergyman.

Implications: a) This finding can be taken to indicate two quite contradictory directions for action training that wishes to increase church involvement in urban problems. If it is assumed that the activities, attitudes and contacts of the clergyman will be most influential in determining his priority for involvement as a minister, the training programs will have been well directed in choosing to focus on clergy training. However, this may only be able to indicate and foster the involvement of the minister and not of his congregation. In that case, clergy training may be a dead end that only results in a new role of ministry for clergy and not for the rest of the people of God. b) Clergy training, when undertaken, should give attention not only to the types of activity a clergyman undertakes, but also to the way in which he sets priorities and uses his time overall. In addition, it should be aware of the nature of his contacts and assist him to broaden their range.

C. Forty-six percent of the congregations served by clergy who were enrolled in the programs studied by RTMM had no direct or supportive relationship with any secular group or organization, and 31% had no programs to inform them or involve them in metropolitan issues. In addition, another 12% supported groups which were traditional and non-controversial, while another 13% sponsored programs only on traditional issues like drug addiction, youth and education. However, the most startling finding is that there is no direct correlation between the most important activity reported by the clergyman and the kinds of groups supported by his church or the types of programs sponsored by it. The only direct relation is with the types and number of contacts he makes in the city.

Implications: a) This lack of direct relationship between the way in which a clergyman spends his time and sees his priorities for activity, and the program of his congregation tends to reinforce the assumption that action training, if it wishes to influence the direction of congregational effort, should not center its attention

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on clergy training. The failure to be able to draw a straight line between a minister's own understanding of his role and his performance as a clergyman, and the activities of his congregation and the types of groups they will support may indicate a need to give greater attention to lay training or the training of clergy with their laity to have an effect church action. b) The distinction between "traditional" and "contemporary" forms of social action, and between support for non-controversial and more controversial types of groups points the way to a more careful analysis of what churches mean by "social involvement."

D. The skills measures were not successful in pinning down the specific components that need to be added to the equipment of clergy or laity. In addition, these particular aptitudes were not closely related to either activities or attitudes. More important still seems to be the summary finding that "the more specific and detailed the description of the problem grows, the weaker become the links between reactions to it and clergy attitudes or activities." In an urban society where specificity and complexity are the very nature of the social interaction, affecting even the church itself, this leaves far more to situational factors than many would like to see, according to their own understanding of ministry and the kinds of activities it requires.

Implications: a) If the clergyman is basically a "layman" in dealing with the issues of urban society, there seems to be little justification for separate clergy training. In addition, there is far less place for consideration of attitudinal factors (including theology) and role expectations concerning activity as a clergyman than for direct attention to the specifics of particular urban situations. b) A whole new area of research will be required to open up the nature of the urban situation and the specifics of its various institutions and problems. This was one area specifically ruled out of the RTMM study, but it deserves greater attention in the future.

3. action training programs and curriculum

A. The summary of the various action-training programs for clergy conducted by the three training centers during the 1967-68 program years shows a wide variety of programs and curriculum –

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even though all were “clergy training” or “training for metropolitan ministry” (Chapter 2). Although the advisory committee was able to agree on six objectives for the Cleveland Intern Program that adequately included the Urban Training Center and MUST training goals and to develop a set of “desired outcomes” on the basis of these, there were still great differences in the various programs.

Implications: a) Greater interchange of assumption, objectives and methods among training centers will be necessary before they can be certain they are engaged in a common enterprise. b) Even the same curriculum component, when used in a different program by different people, can produce different results. c) Before action training can be confident it is doing a different job than theological education or others using processes of inductive learning, the training centers will also have to discuss assumptions, objectives and methods with other institutions engaged in clergy education. d) Direct observation of and participation in each other’s training programs could provide one of the most significant means for sharing and comparing training experience.

B. The discovery that a large number of the trainees (and a significant number of the comparison group, as well) were “pre-program successes,” whose attitudes and activities at the beginning of the training already approximated the desired outcomes, has already been salutary for the training centers which participated in RTMM. The long-term programs of CIP and UTC, which also showed the greatest results for their efforts, were able to get longer time commitments and greater disruption of normal activities from trainees who shared the general orientation of their program. On the other hand, the only other program which made a significant impact on trainees — MUST’s TCM:II, which spent four Saturdays with clergy of a single denomination who had been recruited by their ecclesiastical superiors — was precisely the program which had the lowest number of “pre-program successes.”

Implications: a) For the sophisticated results in situation analysis and strategizing which most action training wishes to achieve, the most likely candidates — and those benefiting most greatly from such programs when they take sufficient time — are trainees whose attitudes and activities are in need of reinforcement not changing. b) Some change in activities (without a corresponding change in attitude) can be secured in short-term training with clergy who are less disposed in the direction that the training program is moving. However, there is some doubt concerning the

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lasting effects of such training. c) Training which takes intermediate amounts of time or does not concern itself with the kind of trainees it is working with is not likely to go much beyond orientation and exposure. Such training is hardly deserving of the title "action training," because it has little effect on the actions of those trained or, through them, on the society of which they are a part. d) Those who sponsor training centers and recruit trainees should pay greater attention to the relationship between present attitudes and activities, and those for which they are presumably being trained.

C. In their own analysis of the major social problem in their metropolitan area, trainees tended to list race and poverty, rather than to attribute them to the structuring of society or the existing power arrangements. However, the two long-term programs which had greatest effectiveness were somewhat successful in shifting this analysis in a structural direction. Other programs either did not go this far in analysis or were not able to influence their trainees' approach.

Implications: a) The tendency of clergy to follow the prevailing popular definitions of problems in the wider society can only be changed by an extended training that provides the tools for further analysis and that gives some experience in using those tools. b) When training centers have a clear picture of what urban society is like, they seem better able to communicate it to trainees. c) Increased understanding and changes in society will mean that the tools of analysis will need to be retested for effectiveness and altered on the basis of experience.

D. As clergymen, the trainees showed great confidence in the resources of the church for dealing with the major social problems in the metropolitan area. Thirty-two percent listed the local or national church as the most important source of aid or support, and felt that, next to the government officials and politicians, the churches were the most important agents to consider if these problems were to be alleviated. No detailed analysis was made to see if this optimism was changed in any way by the more successful training programs.

Implications: a) Training centers sponsored by the churches and working with church leaders have a difficult task in equipping such leaders for their role within their own institution without fostering the impression that the religious institutions have a great deal of influence in a secularized urban society. Their goal in training may well have to be to show that churches can do less than trainees

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think they can, but that what they can do they should do. b) Development of strategy by trainees who are clergymen and other church leaders should include some place for their own strategies *within* the religious institution as well as in the wider society.

E. Corresponding to the over-optimistic evaluation of religious institutions is the trainees' undervaluing of government and politics. Thirty-one percent thought government officials and politicians were potential obstacles, while only 16% saw them as potential aids. Yet, 51% were able to see those in government as the most important agents to consider if the problem they cited was to be alleviated. This meant that a majority saw the most important factor in the situation principally as an enemy to be overcome, even though they represent and serve churches which contain many of the people who control the political process in most cities and metropolitan areas.

Implications: a) Greater attention needs to be given to the role of government and of the political process in action training for urban mission. b) The predisposition of trainees is to strategies that will confront, subvert or avoid governmental processes. However, the possibility of cooperation with government or the replacement of existing political leadership cannot be ruled out as alternatives. c) White churchmen need to make a more careful analysis of existing power arrangements before they can be in a position to strategize for creating or supporting social change.

F. In sharp contrast to this attitude about government is the predisposition of a large number of the trainees (43%) to see a conflict strategy as inappropriate for a group of clergy seeking social change, although 96% could support a consensus strategy. This stance is reinforced by the large number who would rely on education or persuasion in dealing with dissatisfaction in a congregation. Even if conflict or confrontation is not openly sought, those who intend to work with controversial issues, whether in church or in society, should expect it as part of the experience of involvement. Attitudes on conflict, then, were decidedly ambivalent in this group of clergy trainees.

Implications: a) Observation and study of conflict situations, together with strategizing and role-playing that includes confrontation and conflict, will be necessary for clergy trainees, especially those who lean toward educational, persuasive and cooperative consensus strategies. b) Deeper analysis of social situations can help provide understanding why many groups in society see

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confrontation and conflict as the only options available to them, and thus threaten or use them over and over again.

G. Analysis of the attitude changes of all trainees, including those with whom the training programs were moderately “successful,” produces the summary sentence: Theological views of trainees showed no greater changes than those of the comparison group. In other words, it was possible to be successful in achieving many of the objectives of the program without having any impact on theological views!

Implications: a) One of the greatest fears of conservative and more dogmatically oriented church groups is that exposure to urban action training will change the basic theological position of their clergy. In addition, staffs of training agencies, who have tended to be more liberal theologically, have sometimes been fearful of the possible effects their viewpoint might have on such trainees. Perhaps now is the time to lay these fears to rest on both sides. b) A more serious issue is the question whether theologizing needs to be a part of action training for urban mission. Greater attention will need to be given to its role in creating and reinforcing the trainees’ understanding of ministry, and to the possibilities of producing significant value change – not just reinforcement – during training.

H. One significant difference among entering clergy trainees was that clergy under 35 years of age were more likely to hold liberal attitudes and to be more uncertain and less satisfied with their ministerial roles. Older clergy, on the other hand, seemed to come to training centers with more conservative and more satisfied attitudes.

Implications: a) Training programs that are directed toward leadership for social change will have greater predisposition to success and greater chance of accomplishment with younger clergy. b) Serious attention should be given to developing achievable objectives for training with older clergy. c) Perhaps, when training is being done with clergy from the same ecclesiastical jurisdiction or geographical area, consideration should be given to separate groupings – or even training events – for younger and older clergy.

4. evaluation and research in action training

The discussion of salient issues in Chapter 14 has given a summary

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of the issues that are of continuing importance to program research and evaluation. This section will only add such implications as seem to be needed to fill out the picture from the side of the training centers rather than the side of the researchers.

A. The involvement of program staff: Some of the training centers discovered that the analyses of answers to questions in the activities and skills questionnaires could themselves be used as a curriculum material in a continuing action-research process. This suggests, that, if the program staff have any idea of what is going on and involvement in it, they are more likely to make use of both the process and its findings in their training.

B. The consideration of four models of research: Although trainers are tempted to want a process-outcome study, which will tie more closely to the use of particular program components, this will only be possible when training centers make more use of similar curriculum or make steady use of curriculum developed in earlier training. Although the initial choice was for an impact study, it was the correlational analysis which looked at relationships among variables that proved to be most fruitful. Interestingly enough, the results of this study were available as soon as the "before" questionnaires were completed at the beginning of training. Therefore, some of the most important data needed for training and the evaluation of its effects may be available, particularly in long-term programs, near the beginning of the training or while it is still in process. This is a great difference from the usual assumption that evaluation is only possible after training has been completed or after a sufficient period has elapsed to get "back-home results." In fact, in the RTMM study it was precisely this final set of studies that was most disappointing and gave the most difficulty in securing adequate returns.

Intensive case analysis, of the kind carried out by CIP, is a valuable addition to any research in evaluation, for other processes cannot hope to capture more than a portion of the results or effects for each trainee. In addition, it also is essentially a self-reported form of information, as were the attitudes and activities measures used in RTMM. Only greater use of a participant-observer would rule out this factor.

C. The criterion problem: The difficulties in developing criteria for evaluation were not only a result of having decided to engage in a research project in evaluation. They are an essential part of the

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planning and evaluation of any training program. The assistance of a team of researchers was a great help in making sure that statements were clear and specific, and that important aspects were not overlooked. However, the difficulties in the technology of measurement are such that any program attempting to push further in the development of evaluation techniques should be well warned that it will find out far less than it wants to know.

D. The problem of controls: Except in CIP, where participation in the research and securing a comparison group member was made a requirement of the training, every training program had great difficulty in securing a large enough sample of control clergy – and only slightly less difficulty in getting some of the follow-up interviews and questionnaires completed. Long-term programs would be well advised to make such testing a clear component in the training. Short-term programs will either have to content themselves with less data or use their continuing experience with similar types of trainees or similar curriculum components as the way in which to secure both a large enough sample and some adequate comparisons. At this point the use of pooled research is seen to be most helpful, for the data of many of the programs taken separately are meaningless, while they assist in giving a helpful pattern when looked at together with all the others.

E. Replication problems: No one is in a position to promise absolutely that “tomorrow will be different.” However, the longer experience of the three training centers with some of their program elements and the rise of a large number of other section training centers mean that it is more likely that programs will have a longer life and the objectives will not be so apt to change in midstream. As this happens, some types of common evaluation – and research – will be more feasible. However, because action training deals with a protean subject, social change, we can expect that the replication problem will continue to be with us until what the centers are doing is not worth being replicated.

F. Preconditions: a) The coalition of interests should not come hard to training centers which are trying to teach political strategy and tactics to others. However, only if such programs are willing to “practice what they preach” will such coalition be possible and continue to be viable over a long enough period to accomplish serious results like the completion of RTMM.

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b) The need for taking initiative is clear. A corollary is the talking out and allaying of suspicion and mistrust when one or several move to take the lead. This is an exercise in mutual effort that is aided by the presence of another party (in this case, the Ministry Studies Board and its director as research consultant) who is able to mediate and insist on dialogue when it comes hard for the parties involved. That role is difficult for any sponsor or the group of sponsors to fill at every step of the way.

c) The seed money from UTC and the staff commitment from Ministry Studies Board were clearly crucial in getting the project underway and seeing it past several budgetary crises that threatened to affect cash flow, if nothing else. However, it is only fair to point out that the contributions of the three agencies over 27 months were only \$56,928, as against total combined program budgets of \$1,719,902 over the same period. This means that only 3% of the budgets of the three training agencies was committed to this technically difficult evaluation research project. A fair figure for all research and evaluation, especially if it is related to planning of future program, would be 10% of the total budget. No training agency has yet gone that far, even with the assistance of a foundation grant.

d) The role of RTMM in preparing the way for formation of the Action Training Coalition can certainly not be underestimated. The three agencies which were already engaged in urban training, having already had this experience in cooperation, were ready to go further when asked by the other training programs, which had come into existence more recently. The results of RTMM now add to the common pool of experience and knowledge for all centers in ATC, and through them for the whole church and the rest of society.

We could not have known when we planned for this special research effort that 1967-68 would not only bring many successes and failures in our own training programs, but also the Kerner Commission Report and the assassinations of Martin Luther King, Jr., and Robert F. Kennedy. Some of the effects of this training for clergy developed as planned; others were the result of turbulent social change. However, the goal of action training, which will always need to be carefully evaluated if we are to be sure of its accomplishment, is not only to be moved by events but also to make them. Through RTMM we have gained some precious knowledge toward that end.

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appendix a

This appendix lists the items which comprise each attitude scale. Factor loadings are given for the items on the 15 scales whose construction is based on the results of a factor analysis. The scales in question are: 1-7; and 12-19. The absolute value of the loading, i.e., its size regardless of its algebraic sign, indicates the degree to which the response on the given item contributes to the total score on the scale. The higher the absolute value, the greater the contribution. For items with a positive loading, the greater the agreement with it, the higher one's score. For items with a negative sign, the greater the *disagreement*, the higher one's score. The number at the right of each item is its loading.

Unless otherwise specified, respondents were asked to use a six-point scale in responding to a given item. The scale points were: strongly disagree; disagree; probably disagree; probably agree; agree; and strongly agree.

1. *Rejection of conception of God as absolute other*¹

The most real fact of life is the continuing struggle between the natural man and God. -.57

The opposition between God and all human institutions and customs must be recognized. -.53

Whatever may be the customs of the society in which the Christian lives and whatever human achievements it conserves, God is opposed to them. -.51

Life must be lived precariously and sinfully in the polarity and tension between God and human values and institutions. -.45

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God in Christ confronts man with the challenge of an "either-or" decision: either obey the law and will of God or that of man. -44

Between the church and the world there can be *no* true brotherhood. -44

God's work and man's can never be fully reconciled. -40

¹ There were 51% in the "low" group; 49% in the "high".

2. *Rejection of conventional Christian standards*² -53

Good ends never result from immoral means. -52

Moral means always lead to morally desirable ends.

Only a person who prays for guidance at important points in his life can properly be called a good Christian. -51

Preaching is the *most* important means of inspiring and guiding people. -43

Only a person who attends church regularly can properly be called a good Christian. -40

² There were 50% in the "low" group; 50% in the "high".

3. *Religious traditionalism*³ -49

Much of the traditional religious language (such as "Heavenly Father" or "Salvation") is not very meaningful to me. -49

A vital relationship to God has no necessary connection with church membership and church participation. -44

I do not like to put intercessory petitions or prayers for the sick in my worship services. -44

³ 49% "low"; 51% "high".

4. *Primacy of social witness*⁴

Faithfulness to Christ and His message is best expressed by accepting one's social and political responsibilities. -58

To be effective in today's world, Christian love must take part in revolutionary action against economic and political injustice. -58

The church should be vitally committed to social concerns in this world and less concerned with serving its own members. -57

There is no turning of men from self to God save in society. -57

Urbanization is a principal contemporary form of God's action in the world. -54

Love for those in need is best expressed through changing the social conditions in which they live. -53

Only one who spends himself in a common effort to help everyone gain the essentials of a decent life can properly be called a good Christian. -50

The church should help finance new ventures in community organizations even though the goals and methods which evolve out of such organizations may be in conflict with some of the values of the church. -50

If it comes to a choice between one or the other, I would rather see laity vitally involved in seeking solutions to urban problems .44 than in the internal functions of the church.

Clergymen should not join organizations which seek to become .49 pressure groups.

As a servant of God's mission, the church has no significance in .43 its own life apart from its participation in concern for this world.

There is no human nature apart from society and its culture. .41
4 51% "low"; 49% "high".

5. *The church as inhibitor of needed change*⁵

The suburban churches have become a force for retreat from .61 urban responsibilities and realities.

Church hierarchies have an inevitable tendency to thwart the .58 reformation of the church.

Local congregations have *not* done much in recent years to help .56 bring about the social changes needed in America.

The present structure of Christian churches is a barrier to .53 meeting Christian obligations toward the human race.

Many people who are actively involved in the life of the church have no idea of what the implications of the Christian faith are for .51 their life outside the church.

Practically every element of church life today from theology to .50 liturgy needs radical reformation.

Churches seek social change only when they are in some way .50 being threatened.

Becoming involved in a controversial issue will harm a clergy- .50 man's chances to "move up" in my denomination.

In general, there is little meaningful action a parish clergyman can take on any important social problem without alienating an .50 important segment of his congregation.

A clergyman in my denomination is evaluated in terms of the size of his congregation and their contributions more than in terms .47 of his performance as an agent of social reform.

Many who would make good clergymen now enter social work, .47 psychology or similar professions rather than the ministry.

Generally, a clash between important power blocs precedes any .46 significant social change.

Many loyal church-goers use religion to escape from their .45 responsibilities in the world.

Local congregations will probably *not* do much in the near .44 future to help bring about social changes needed in America.

Many clergy do not understand the relationship between their .42 religious faith and the problems of the secular world.

Clergy too often support the desire of lay people for a church .41
that accepts the status quo.

If churches do not become involved in movements for social
justice, they will be unable to attract the people that have the most .41
to bring to the church.

It takes the acquisition of power to bring about any changes in .40
the social order.

⁵ 52% "low"; 48% "high".

6. *Legitimacy of conflict as a Christian method*⁶

Education and persuasion are much more effective methods for -.64
achieving social change than conflict.

Conflict only serves to widen the gap of misunderstanding -.62
between the "haves" and the "have nots".

Polarizing groups of people against one another in order to get -.57
things changed does more harm than good.

Christian love may require one to use or create conflict. .55

Conflict is incompatible with Christian love for others. -.53

Many contemporary social problems would take care of them-
selves if a significantly larger proportion of the population of this -.48
country were to become involved in the church.

The churches should learn much more about political power and .47
how to use it.

As soon as the church tries to act politically it somehow -.45
compromises its message.

There are no conflicts over basic questions when an atmosphere -.44
of Christian love prevails.

It takes the acquisition of power to bring about any changes in .43
the social order.

No significant social change will be accomplished in America .43
without conflict.

I do not have a clear understanding of the theological arguments -.42
for a clergyman's becoming involved in controversy or conflict.

There is an inner contradiction between the exercise of political -.41
power and Christian faith.

⁶ 50% "low"; 50% "high".

7. *Rejection of secular knowledge*⁷
as important to effective mission

Church programs and policies in worship, study, and service
should now be significantly shaped by the knowledge which comes -.52
from the secular academic world.

If the church is going to express God's love for man in the
modern world, it will need to make use of specialized knowledge -.52
developed by social scientists.

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If churches do not become involved in movements for social justice, they will be unable to attract the people that have the most to bring to the church. -.52

Disciplines such as sociology and psychology may inform the Christian as to the nature of God's action in the world. -.47

Without more knowledge about social and political processes, I cannot make meaningful progress toward accomplishing the goals of ministry. -.45

751% "low"; 49% "high".

8. *Commitment to social reform*⁸

I would rather be called an idealist than a practical man.

When I think of social reform, I think of things I believe in so deeply I could dedicate all my efforts to them.

A clergyman can hardly call himself a shepherd if he is not as deeply involved in the social welfare of people as he is in giving spiritual service to his parishioners.

When I am dealing with the problems of my own job, I find myself constantly trying to make decisions that will help solve the bigger issues of justice, etc., for all mankind. The world's problems are very much my problems.

When I hear of people who are deprived of freedom and of just treatment I really get involved; I find myself planning how I can help them.

(These items are taken from a scale developed by Sister Marie Augusta Neal, and considered by her to be the most discriminating items of the scale. See, Sister Marie Augusta Neal, *Values and Interests in Social Change*, Englewood Cliffs, N.J.: Prentice-Hall, 1965.)

⁸There were 46% "low"; 54% "high". On the average, the "high's" responded "agree" or "strongly agree" with each item.

9, 10, 11. *Church stance on poverty*,⁹

racial tension and vice

Using the following legend:

- 1) *do not become involved* in any way
 - 2) *seek to educate and persuade* its people about the need for action
 - 3) *help those affected* by the problem on an individual basis
 - 4) *seek to improve the implementation of the present policies* of the agencies dealing with the problem
 - 5) *suggest new policies, goals, or means* to the agencies dealing with the problem
 - 6) *organize those affected* to help them to help themselves
- indicate the stance you think it is most appropriate for the church

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I basically disapprove of the Negro "Black Power" movement in America. .46

Juvenile delinquency cannot be significantly reduced unless ways are found to keep families intact. .43

Parents too often rely on the schools to teach their children the values they themselves should impart to them. .42

¹¹ 49% "low"; 51% "high".

14. *Rejection of self-determination* ¹²

Schools in underprivileged neighborhoods ought to allow community groups to have more say about what the schools do. -.50

Part of the ideal society is integrated neighborhoods in which white and colored families live side by side. -.48

Unless they have a sense of power, the poor will not take the initiative in defining and solving their own problems. -.47

Negro youths are generally further behind the national norms for their grade in the ninth grade than they were in the third. -.46

The problems of Negroes will not be alleviated unless they make effective use of their political power. -.43

The problems of Negroes will not be alleviated unless they make effective use of their economic power. -.43

The process of organizing local community action groups helps people grow and realize their own potential. -.42

¹² 49% "low"; 51% "high".

15. *Acceptance of guaranteed* ¹³

income and government service

Factory workers have a right to a guaranteed annual wage. .58

Government should guarantee that every family's annual income is above a certain specified minimum. .58

The government is providing too many services that should be left to private enterprise. -.49

An increase in *public* employment is essential if poverty is to be greatly reduced in this country. .45

Need should be the only criterion for eligibility for welfare benefits. .43

Any successful war on poverty must include provision for direct money payments to the poor. .42

¹³ 50% "low"; 50% "high".

16. *Alienation from public officials* ¹⁴

Public officials are not really interested in the problems of the average man. .69

Public officials are not really interested in the problems of the underprivileged. .66

¹⁴ 43% "low"; 57% "high".

17. *Superiority of youth's values*¹⁵

America's youth are developing an ethic which places a greater value on spontaneity and an openness to new experiences than that of their elders. .62

America's youth are developing an ethic which places more stress on the values of human beings and less on that of property than that of their elders. .60

¹⁵ 37% "low"; 63% "high".

18. *Disapproval of Negro rioting*¹⁶

How much *good* has Negro rioting done?

- 1) none 2) very little 3) a little 4) a fair amount
5) much 6) very much .45

Negro rioting has been caused primarily by hoodlums, delinquents, and subversive groups who are committed to disrupting society. .44

¹⁶ 40% "low"; 60% "high".

19. *Role uncertainty*¹⁷

I am uncertain as to just what the role of a clergyman should be in contemporary America. .63

I have a clear understanding of the relationship between the most important activities of my ministry and my theology. .58

I have a clear idea of what *I can do* to help bring about needed social changes. .56

I find it very difficult to know how to apply basic Christian principles to problems in the modern world. .53

¹⁷ 51% "low"; 49% "high".

20. *Satisfaction with parish activities*¹⁸

How satisfying or dissatisfying do you find:

- a) preparing for or leading corporate worship
b) administrative work for the congregation
c) pastoral calling or counselling

¹⁸ 48% "low"; 52% "high". On the average, the "high" group responded "satisfying" or "very satisfying" on each item.

21. *Satisfaction with non-parish activities*¹⁹

How satisfying or dissatisfying do you find:

- a) working on social problems in the metropolitan area
b) denominational activities
c) interdenominational activities

¹⁹ 44% "low"; 56% "high". On the average, the "high" group responded "satisfying" or "very satisfying" to each item.

22. *Satisfaction with ministry*²⁰

How satisfying or dissatisfying do you find your ministry as a whole:

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²⁰19% "low"; 81% "high". The "highs" were those responding "satisfying" or "very satisfying."

23. Social distance ²¹

In all honesty, I doubt that I would feel comfortable working with a group of slum dwellers.

In all honesty, I doubt that I would feel comfortable working with a group of Negroes.

I doubt that I would feel comfortable working with a group of Black Power advocates.

I doubt that I would be at ease when talking with the members of a teenage gang.

I would feel uneasy in the presence of people whom I know to frequently use marijuana or LSD.

²¹49% "low"; 51% "high". On the average, the response of those in the "low" group were either "disagree" or "strongly disagree."

appendix b

activities and skills items

activities inventory (short form)

The aim of this questionnaire is to help us get a picture of the activities and programs you and your congregation or constituency have participated in during the past eight or nine months.

1. First of all, what percent of your working time, on the average, during the past eight or nine months was spent in:

a. preparing for or leading corporate worship.

- 1) none 2) 1-10% 3) 11-20% 4) 21-30% 5) 31-40%
6) 41% or more

b. pastoral calling or counselling.

- 1) none 2) 1-10% 3) 11-20% 4) 21-30% 5) 31-40%
6) 41% or more

c. administrative work for your congregation or constituency.

- 1) none 2) 1-10% 3) 11-20% 4) 21-30% 5) 31-40%
6) 41% or more

d. working on social problems within the metropolitan area.

- 1) none 2) 1-10% 3) 11-20% 4) 21-30% 5) 31-40%
6) 41% or more

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e. working on denominational activities.

- 1) none 2) 1-10% 3) 11-20% 4) 21-30% 5) 31-40%
6) 41% or more

f. working on interdenominational activities.

- 1) none 2) 1-10% 3) 11-20% 4) 21-30% 5) 31-40%
6) 41% or more

2. What groups or organizations, either formal or informal, have you been most active in during the past eight or nine months?

- a. I have been *most active* in:
- b. I have been *next most active* in:
- c. I have been *third most active* in:

3. The next three questions refer to the group or organization which you have been most active in.

- a. What is its main purpose or function?
- b. What are its major activities?
- c. What role or position do you have in it?

4. The next three questions refer to the group or organization which you indicated in question 2 you have been second most active in.

- a. What is its main purpose or function?
- b. What are its major activities?
- c. What role or position do you have in it?

5. The next three questions refer to the group or organization you indicated you have been third most active in.

- a. What is its main purpose or function?
- b. What are its major activities?
- c. What role or position do you have in it?

6. What has been the most important activity of your ministry during the past eight or nine months?

7. What has been the next most important activity?

8. What has been the most important activity in your ministry of

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the past eight or nine months which involved working on problems within your metropolitan area?

9. What has been the most important source of aid or support in carrying out the activity mentioned in question 8 involving problems in your metropolitan area?

- a. What form has this aid or support taken?
- b. How did it come about that you received it?
- c. Have you received any aid or support from:

- | | | |
|----------------------------------|-----------|----------|
| 1. laymen in your congregation | _____ YES | _____ NO |
| 2. higher church authorities | _____ YES | _____ NO |
| 3. any interdenominational group | _____ YES | _____ NO |
| 4. fellow clergy | _____ YES | _____ NO |
| 5. secular individuals | _____ YES | _____ NO |
| 6. secular agencies | _____ YES | _____ NO |

10. Still referring to your most important activity involving problems within your metropolitan area, what is the most important *source* of obstacles or hindrances to your carrying out this activity?

- a. What form have these obstacles or hindrances taken?
- b. Have you done anything to overcome or neutralize these obstacles or hindrances?

(IF YES) What have you done? _____ YES _____ NO

- c. Have any of the following been a source of obstacles or hindrances?

- | | | |
|----------------------------------|-----------|----------|
| 1. laymen in your congregation | _____ YES | _____ NO |
| 2. higher church authorities | _____ YES | _____ NO |
| 3. any interdenominational group | _____ YES | _____ NO |
| 4. fellow clergy | _____ YES | _____ NO |
| 5. secular individuals | _____ YES | _____ NO |
| 6. secular agencies | _____ YES | _____ NO |

- d. Are there any gaps in your training or knowledge that have hampered your efforts in carrying out this most important activity? If so, what are they?

11. During the past eight or nine months, how many contacts have you had with a government official or officials in *your metropolitan area* concerning any social problem or issue?

- 1) none 2) 1 3) 2-3 4) 4-5 5) 6-10 6) 11 or more

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(IF ANY)

- a. Who was the most important contact with?
(give position, not name)
- b. Were you involved as: ____ an individual
____ a representative of a group
(specify)
____ other (specify)
- c. What form did the contact take?
- d. What issue or problem was discussed?

12. During the past eight or nine months, how many contacts have you had with *private citizens who play important roles* with respect to any social issue or problem?

1) none 2) 1 3) 2-3 4) 4-5 5) 6-10 6) 11 or more

(IF ANY)

- a. Who was the most important contact with?
(give position, not name)
- b. Were you involved as: ____ an individual
____ a representative of a group
(specify)
____ other (specify)
- c. What form did the contact take?
- d. What issue or problem was discussed?

13. During the past eight or nine months, how many contacts have you had with a *state official or officials* concerning some social issue or problem?

1) none 2) 1 3) 2-3 4) 4-5 5) 6-10 6) 11 or more

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(IF ANY)

- a. Who was the most important contact with?
(give position, not name)
- b. Were you involved as: _____ an individual
_____ a representative of a group
(specify)
_____ other (specify)
- c. What form did the contact take?
- d. What issue or problem was discussed?

14. During the past eight or nine months, how many contacts have you had with a *federal official or officials* concerning some social issue or problem?

1) none 2) 1 3) 2-3 4) 4-5 5) 6-10 6) 11 or more

(IF ANY)

- a. Who was the most important contact with?
(give position, not name)
- b. Were you involved as: _____ an individual
_____ a representative of a group
(specify)
_____ other (specify)
- c. What form did the contact take?
- d. What issue or problem was discussed?

15. Does your congregation (constituency) have any direct or supportive relationship with any secular organization or group?

_____ YES _____ NO

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(IF YES)

- a. What is the most important group or organization with which they have a direct or supportive relationship?
- b. What is its major function or purpose?
- c. What role have you played in creating or maintaining the relationship between the group and your congregation (constituency)? _____ none

16. Are there any other groups with which your congregation (constituency) has a direct or supportive relationship?

_____ YES _____ NO

(IF YES) What are they?

17. Does your congregation have any program designed to inform its members about important social problems, or to involve members in efforts to resolve or alleviate some issue or problem?

_____ YES _____ NO

(IF YES)

- a. Please describe the most important program of this type.
- b. What issue or problem does it deal with?
- c. What role have you played in creating or maintaining it? _____ none

18. Does your congregation (constituency) have any other programs designed to inform its members about important social problems or to involve them in efforts to alleviate or resolve some issue or problem? _____ YES _____ NO

(IF YES) Please briefly describe each.

perspectives on aspects of a metropolitan ministry

The questions which follow are designed to help us acquire

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insights into the perspectives of clergymen on difficulties and decisions which may be encountered in a metropolitan ministry.

There are two types of questions. The first type deals with *real* problems in your metropolitan area. The second type of question refers to *hypothetical* situations which are described on the following pages. In either case, whether the situation is real or hypothetical, we would appreciate your giving as *specific* an answer as possible.

an important problem in your area

1. What, in your opinion, is *the major* social problem in the metropolitan area in which the congregation or constituency you have served for the past eight or nine months lives and works?
2. What are the factors most responsible for the existence of the problem cited in response to question 1?
3. What agents (persons, groups, or social institutions) are the *most* important to consider if the problem cited in response to question 1 is to be alleviated?
4. For each of the agents cited in response to question 3, indicate the values, goals, or motives which *most* influence their actions.
5. Within the context of your own ministry, what plan would you recommend for dealing with the problem cited in response to question 1? If possible, please list the steps to be taken in the order they are to be taken.
6. What are the *basic convictions* which led you to recommend the plan you described in response to question 1?
7. If the plan you described in question 5 were not working, what alternate plan would you recommend? If possible, please list the steps to be taken in the order they are to be taken.
8. Who or what would be the *most important sources of aid or support* in efforts you could make to help alleviate the problem cited in response to question 1? Please list the sources in order of importance. Where citing individuals, please give their role or position rather than their name.

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9. For each source of aid or support cited in response to question 8, please indicate the most important thing you would have to do to elicit or activate their aid or support.

source	most important thing to do
--------	----------------------------

10. What or who would be the most important *sources* of obstacles or hindrances to efforts you could make to help alleviate the problem cited in response to question 1? Please list the sources in order of importance, and when citing individuals, please give their role or position rather than name.

11. For each source of obstacles or hindrances cited in response to question 10, please indicate the most important thing you could do to overcome or neutralize the effect of obstacle or hindrance in question.

source	most important thing to do
--------	----------------------------

problems in a committee

What do you think are the most likely causes of the following difficulties? How might a new chairman prevent their recurrence?

During Mr. Hamilton's term as chairman of the Education Committee of a local Community Action Agency, the committee has drawn up a statement of its goals. However, the statement is broad and not operational. Attempts to make it more precise have met with little success. Few suggestions were made for specific programs, and those that were made did not build on previous suggestions. The meetings did not accomplish much. Each meeting seemed to start over from the beginning of things rather than from where the previous meeting had ended. Committee members tended to take sides quickly when issues were raised and did not compromise. There was constant disagreement on concrete plans and suggestions. Moreover, although members did not listen closely to each other, each one was eager to talk himself.

1. What do you think were the most likely causes of the committee's difficulties?

2. Assume that Mr. Hamilton's term has ended and that a Reverend Carter is the new chairman. How might Reverend Carter ensure that the same difficulties do not appear during his term as chairman?

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things-to-do

After returning from an out-of-state conference, Reverend Christopher was faced with a list of a dozen “things-to-do” within the next two weeks.

After you have read the list, please indicate which are the most and which are the least important things-to-do if one is to have what you regard as an effective ministry. You will also be asked to state the basic convictions that guide your evaluation of the things-to-do.

1. Meet with the local Human Relations Council. They want you to serve on a committee to meet with local realtors and with members of the Home Owners Association to request their support in efforts to stop the block-busting practices which have become common in the community.

2. Respond to a call from the local high school principal informing you that a Junior whose parents are members of your church is pregnant and has not told her parents.

3. Arrange to counsel the couples that are to be married in the next few weeks.

4. Respond to a request from several members of the congregation asking you to help plan and lead a series of discussions on the theme, “A Christian View on the Use of Drugs.”

5. Complete the piece you agreed to write on “A Christian Response to Urban Problems” for the local newspaper.

6. Choose the topics for the next few sermons and prepare outlines of them.

7. Discuss the urgent need for more teachers with the church school superintendent.

8. Visit members of the congregation who have recently been hospitalized.

9. Review the Finance Committee’s statement of next year’s church budget.

10. Meet with a group of mothers on welfare who have asked you, as chairman of the Interfaith Committee on Welfare, to help plan a campaign to press for better benefit programs for themselves and their children.

11. Meet with the chairman of the Church Fellowship Committee to discuss plans for the social events of the coming year.

12. Respond to a request to help organize a group which will send food, clothing, and medicine to needy families in Southeast Asia.

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1. In the light of what you regard as an effective ministry, which are the *four most important* things-to-do in the above list? Number in order of importance.

2. In the light of what you regard as an effective ministry, which are the *four least important* things-to-do in the above list? Please list by number, beginning with the least important, and so on.

3. What are the basic convictions which led you to select the four "things" cited in response to question 1 as the most important to do? Please indicate the basic principles which guided the choice and ranking of each of the four.

4. What are the basic convictions that led you to select the four "things" cited in response to question 2 as the least important to do. Please indicate the basic principles which guided the choice and ranking of each of the four.

dissatisfaction within the congregation

What do you think is the best course of action for Reverend Harrison to take in the following circumstances?

During the four years of Reverend Harrison's ministry, the average attendance at Sunday services has dropped about 50% and contributions have decreased some 40%. The church has run into debt each year of his ministry; however, it had been in financial trouble before he arrived. All of the members of the congregation are white. Most have white collar jobs, but many are blue collar workers, and a few are professionals.

Many of the members of the congregation have become deeply dissatisfied with Reverend Harrison's ministry. There is much talk about forming a committee to seek his dismissal. The chief complaint is that he has not spent enough time doing pastoral calling and counselling. It is generally believed that Reverend Harrison would have more time for calling and counselling if he were not so deeply involved helping a group of mothers on welfare make demands on city officials for improvements in welfare programs. Many also feel that Reverend Harrison has been too critical of American involvements in Southeast Asia and that he wrongly regards as bigots those who think that the racial integration of neighborhoods and schools will cause more problems than it will solve.

1. What do you think is the best course of action for Reverend Harrison to follow in the above circumstances? If possible, list steps in the order in which they are to be taken.

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2. What are the *basic convictions* which led you to recommend the course of action you described in response to question 1?

strategy for social change—part I

Are there any circumstances in which you think it would be appropriate for a group with clergymen as members to adopt the following strategy in seeking social change?

THE STRATEGY: The group's plans are disguised or misrepresented when discussed publicly so that opponents to them cannot tell what the group really wants and cannot determine how much it is willing to give up to get it. Threats and bluffs are made when they seem useful. Hostility toward the group's adversaries is encouraged in order to strengthen in-group loyalty and to convince others that they mean business.

—YES, there are circumstances in which it would be appropriate for a group with clergymen as members to adopt this strategy in seeking social change.

(IF YES) What are the circumstances in which it would be *most* appropriate for a group with clergymen as members to adopt this strategy in seeking social change?

—NO, there are no circumstances in which it would be appropriate for a group with clergymen as members to adopt this strategy in seeking social change.

(IF NO) Why is it not appropriate for a group with clergymen as members to adopt this strategy in seeking social change?

strategy for social change—part II

Are there any circumstances in which you think it would be appropriate for a group with clergymen as members to adopt the following strategy in seeking social change?

THE STRATEGY: The group's plans are accurately and openly discussed when presented in public. Threats and bluffs are never used. Ideas are given consideration on their merit even when they come from the group's adversaries. Positive feelings toward those opposed to the group's plans are encouraged, as is an understanding of their position.

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—YES, there are circumstances in which it would be appropriate for a group with clergymen as members to adopt this strategy in seeking social change.

(IF YES) What are the circumstances in which it would be *most* appropriate for a group with clergymen as members to adopt this strategy in seeking social change?

—NO, there are no circumstances in which it would be appropriate for a group with clergymen as members to adopt this strategy in seeking social change.

(IF NO) Why is it not appropriate for a group with clergymen as members to adopt this strategy in seeking social change?

appendix c

list of instruments, reports and articles from study

RTMM Instruments and Documents

F-102 Activities Inventory (interview guide)

F-102A Activities Inventory (short form)

F-103 Perspectives On Aspects of a Metropolitan Ministry (skills)

F-104 Attitude Inventory

D-102 Topical Ordering of Attitude Inventory Items

D-104 Project Code Books

RTMM Reports (by J. Alan Winter and Edgar W. Mills)

R-201 Relationships Among the Activities and Attitudes of Christian Clergymen: A Preliminary Report.

R-202 The Percent of “pre-Program Successes” Among Program Participants

R-203 Relationships Among the Analyses, Strategies and Rationales for Action of Some Christian Clergymen and Their Attitudes and Activities: A Preliminary Report

R-204 Program Impact on Trainees’ Activities

R-205 Program Impact on Trainees’ Attitudes

R-206 Evaluation of Attitude Change of Participants in MUST’s Joint Seminary Programs

R-207 The Impact of the Cleveland Internship Program Upon its Trainees’ Attitudes

R-208 Program Impact on the “Skills” of Participants in MUST’s Joint Seminary Programs

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R-209 Program Impact Upon the "Skills" of Participants in The Cleveland Internship Program and the Urban Training Center's 4-3-3 Program

Articles Based on RTMM Data (by J. Alan Winter)

Winter, J.A., "Prophet or Pastor," New London, Connecticut: Connecticut College, 1969. mimeographed.

_____, "Some Organizational Problems Facing Action Training Centers," *Theological Education*, Vol. 6 (Winter, 1970).

_____, "The Attitudes of Societally-Oriented and Parish-Oriented Clergy: An Empirical Comparison," *Journal for the Scientific Study of Religion*, Vol. 9 (Spring, 1970).

_____, "On the Mixing of Morality and Politics: A Test of a Weberian Hypothesis," *Social Forces*, Vol. 48 (Sept., 1970).

Special issue of *Theological Education*, "Action Training Centers' Challenge to Theological Education," edited by Robert H. Bonthius, VI: 2 (Winter, 1970).

N.B. RTMM instruments, documents and reports (but not articles) may be ordered from

Ministry Studies Board
1717 Massachusetts Avenue, N.W.
Washington, D.C. 20036

Each item listed costs \$1.00, except the Project Code Books which sell at \$15.00 for the set. Quantity rates on request.

appendix d

RTMM variables

attitudes

A. God-Man Relationships

- *1. Rejection of God as an Absolute Other
- *2. Rejection of Conventional Christian Standards
- *3. Religious Traditionalism

B. Mission of Christian Institutions and Individuals

- *4. Primacy of Social Witness
- *5. The Church as Inhibitor of Needed Change
- *6. Legitimacy of Conflict as a Christian Method

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- *7. Rejection of Secular Knowledge as Important to Effective Mission
- 8. Commitment to Social Reform
- 9. Church Stance on Poverty
- 10. Church Stance on Racial Tension
- 11. Church Stance on Vice

C. Secular Matters

- *12. The Importance of Social Structure
- *13. Individual Responsibility in Work and Family
- *14. Rejection of Self-Determination
- *15. Acceptance of the Guaranteed Income
- *16. Alienation from Public Officials
- *17. Superiority of Youth's Values
- *18. Disapproval of Negro Rioting

D. Role Uncertainty and Evaluation

- *19. Role Uncertainty
- 20. Satisfaction with Parish Activities
- 21. Satisfaction with Non-Parish Activities
- 22. Satisfaction with Ministry

E. Social Distance

- 23. Social Distance

* Scales developed by factor analysis

Activities

1. *Time: priest-preacher* (time spent preparing for or leading corporate worship)
2. *Time: Pastor* (time spent on pastoral calling or counselling)
3. *Time: administrator* (time spent doing administrative work for the congregation)
4. *Time: on problems* (time spent on work concerning social problems)
5. *Important activity* (the most important activity of your ministry during the past eight or nine months?)
6. *Activity re problems* (the most important activity of your ministry during the past eight or nine months which involved working on problems within your metropolitan area?)

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7. *Contacts: local* (how many contacts made with government officials in the metropolitan area concerning any social problem or issue, during the past eight or nine months)
8. *Contacts: private citizens* (how many contacts made with private citizens who play important roles with respect to any social issue or problem, during the past eight or nine months?)
9. *Contacts: state* (how many contacts made with state officials concerning any social problem or issue during the past eight or nine months?)
10. *Contacts: federal* (how many contacts made with federal officials concerning any social problem or issue during the past eight or nine months?)
11. *Congregation's relation* (the type of secular group, if any, with which the congregation had a direct or supportive relationship)
12. *Congregation's social issue programs* (the content of programs, if any, designed to inform members of the congregation about important social problems or to involve them in efforts to resolve or alleviate social problems)

Skills

1. Identifying the major social problems within the metropolitan area in which the respondent's congregation was located
2. The selection of a strategy for seeking social change
3. Identifying the sources of, and a remedy for the ineffectiveness of a local Community Action Committee
4. The setting of priorities among a dozen things a minister has been asked to do
5. Deciding how to respond to deep dissatisfaction within congregation over the pastor's social action involvement

ministry in the Seventies

EDITED BY JOHN E. BIERSDORF

In the midst of the confusion and conflicts of contemporary Christians, it is important to understand the new and at times radically different perceptions of faith that have developed in our times. "Ministry in the Seventies" features a number of restatements of faith while describing the use of social sciences in relating faith to action as both have emerged in the work of the department of Ministry of the National Council of Churches.

Emerging percepts of the faith in different and increasingly self-conscious Christian communities are treated in the first major section.

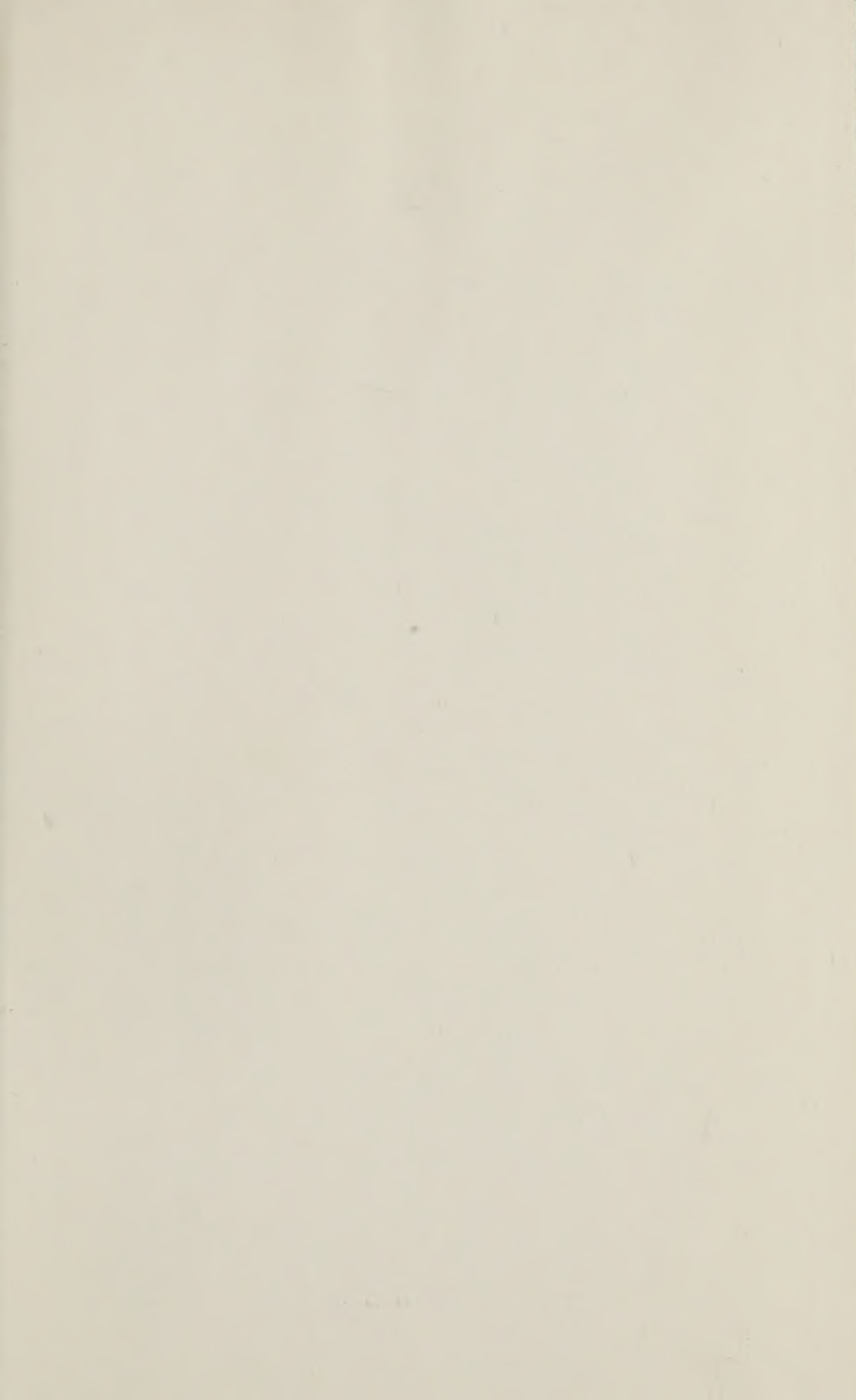
Colin Williams then analyzes the group self-consciousness of black youth and blue collar ethnic minorities . . . Leon Watts powerfully details the basic convictions of the black church and the promise of its basic identity for the future . . . Robert Lecky underlines the significance of radical christians and their possible effect on the traditional ministry of the church . . . Christopher Queen surveys how theological students regard themselves, their seminaries and the future ministry.

The final major section addresses itself to the question "can social sciences be helpful resources for the formation of church policy?" In studying the feasibility of an action training network in Ohio, George Younger comments on the unintended influence of denominational organizations and local situation . . . Edgar W. Mills develops a framework from the social sciences for designing continuing education for ministers . . . Finally, Robert W. Duggan sees clues to the revitalization of the church in new insights from organizational development and the human potentials movement.

Paper, \$3.95

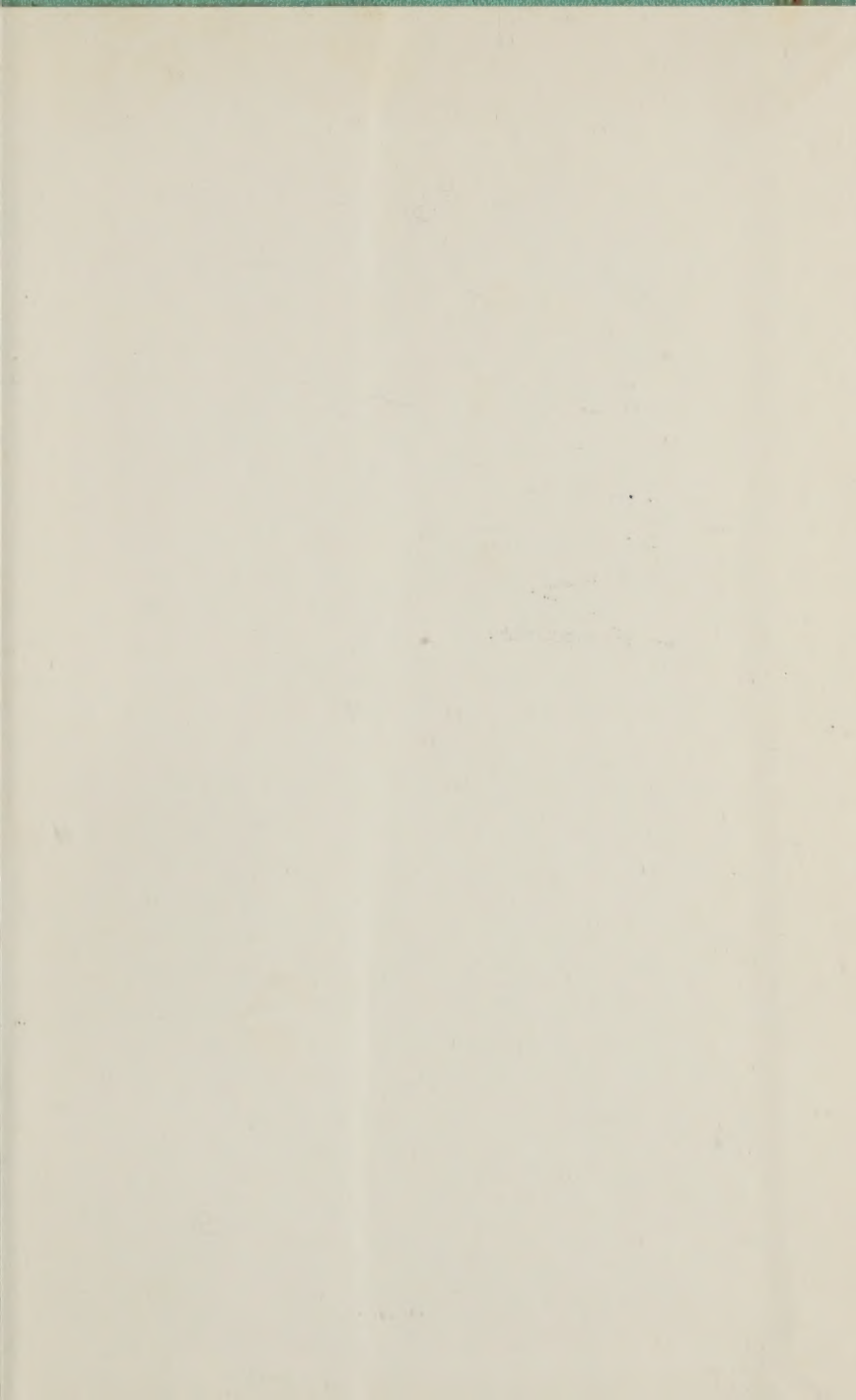
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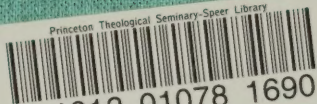


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